

# THE LONDON QUARTERLY REVIEW

JANUARY 1913

## THE HIDDEN SECRET OF LIFE

*Life: its Nature, Origin, and Maintenance.* Being the Presidential Address delivered before the British Association at Dundee, September 1912. By E. A. SCHÄFER, M.D., Sc.D., F.R.S., Prof. of Physiology in the University of Edinburgh. (Longmans & Co.)

ALL intellectual combatants must have shared to some extent in the interest which was excited by the address on 'The Origin, Nature, and Maintenance of Life' which Prof. Schäfer delivered last September as President of the British Association meeting in Dundee. We take it that the keen and widespread interest has been in part due to the peculiar intellectual fascination which attaches to the problem of the origin of life, and in part to the more or less reasoned feeling that the issue involved was more than a question of physiology. In this connexion it may be noted at the outset that some critics of Prof. Schäfer's measured deliverance seem to have overlooked his declaration that his remarks regarding 'life' must not be taken to apply to the 'soul,' while others who have not overlooked the saving-clause have denied the legitimacy of the postulated restriction.

Though there has been since the Address some darkening of counsel by words without knowledge, there is reason for

congratulation in the interest excited. It is always worth while that we should have a problem to work at, that we should tug and strain to try to make clear where definite knowledge ends and speculation begins. It is always worth while, and never more than to-day, that men should pass from pre-occupation with the triumphs of mechanism to a consideration of the *Magnalia Naturae* and of the wonder of life in particular. Especially to-day there is need to turn from the aeroplane to the way of the eagle in the air. Moreover, since the problem of the possible origin of living organisms upon the earth is one of extreme difficulty, and since the secret of life seems to be persistently elusive, it savours of arrogance not to recognize the value of approaching these enigmas from different sides. It may be that the multitude of counsellors will justify itself in wisdom, and that the poet or the psychologist may have some contribution to make of not less value than the chemist's and the physiologist's. Nor should we ever forget that this very theoretical problem of the origin of living organisms upon the earth, which has asserted itself again and again in popular and scientific interest, has often rewarded the inquisitive spirit by bringing great gifts to mankind. For do we not owe to this search after 'the origin of life' the theory and practice of antiseptics, the understanding and the control of many diseases, and such humbler benefits as better preserved and more palatable food? It is quite possible that the wave of interest excited by Prof. Schäfer's address will not sink back again from the shores without leaving some practical treasure among its jetsam.

#### PROFESSOR SCHÄFER'S PRONOUNCEMENTS

But let us pass to the address itself. Keeping to purely controversial matters and turning away (with some reluctance, we confess) from the fine exposition of the correlation of organs in the life of the body—a subject to which Prof. Schäfer has made such important contributions—we find



three noteworthy deliverances which now concern us: (1) Prof. Schäfer said that various 'considerations seemed to point to the conclusion that the possibility of the production of life—*i. e.* of living material—is not so remote as has been generally supposed.' Its artificial manufacture in the laboratory may not be far off, he seemed to say.

(2) He indicated his belief that the differences between the behaviour of not-living and living matter had come to appear much less striking than they once did. Living creatures, he seemed to say, are less apart from not-living things than most people imagine. (3) He maintained that

'the problems of life are essentially problems of matter,' and that what is called the theory of vitalism has been undermined. Now to some biologists these declarations from a physiologist of Prof. Schäfer's authority have come with no small surprise. For it has seemed to many of us

(1) that the difficulties in the way of thinking clearly of the possible synthesis of living matter had rather increased than decreased of recent years, (2) that modern work had tended to accentuate rather than to diminish the apartness of living organisms, and (3) that there was increasingly good reason for standing by the vitalist position, which is simply this, that the concepts and formulae of physics and chemistry do not suffice for the analysis and interpretation of the behaviour of living organisms. Let us try to consider this difference of opinion with the same detached calmness as the address itself displayed.

#### POSSIBLE THEORIES OF THE ORIGIN OF LIFE

Of the actual origin of living organisms upon the earth we know nothing and can know nothing. Yet we cannot keep from thinking about it, and there are obviously three possibilities, which were discussed at some length in a previous article.<sup>1</sup> (1) It may be that the dust of the earth

---

<sup>1</sup> See this REVIEW for October 1906.

—for that is what we are made of—became vital in a manner which is outside the scientific universe of discourse. This forecloses the scientific problem, but it leaves the inquisitive spirit restless. (2) It may be, as Helmholtz and Lord Kelvin and others have suggested, that minute germs of life came to the earth from elsewhere, carried deep down in the crevice of a meteorite, or wafted by luminous radiations among the cosmic dust. Apart from obvious difficulties, such as are suggested by the heating up of the meteorite or by the long starvation journey through space, this theory is an evasion rather than a solution, for it simply shifts the location of the great event. (3) The third possibility is that very simple organisms may have arisen upon the earth by natural evolution from not-living raw materials—from some carbonaceous colloidal slime activated by ferments.

#### ABIOTENESIS

There is no doubt that the third view—the theory of the natural synthesis of the first organisms—fits in well with our evolutionist outlook. It is in line with the fundamental evolution-idea, which is now almost organic in all our thinking, that the present is the child of the past and the parent of the future. Because it fits in so well, we should distrust it; we should at least make ourselves aware of the difficulties which are involved in its acceptance. And since our only legitimate way of arguing as to what may or may not have occurred in the dim and distant past is to find out what is occurring here and now, we ask what present-day facts are suggestive of the possible origin of the living from the not-living long ago. The answer is found in the achievements of the synthetic chemists who build up complex things from simple things. Wöhler effected the synthesis of urea in 1828, and Hennell that of alcohol about the same time—the first steps on a path that has led chemists to results of enormous importance both theoretically and practically. It is enough to think of the synthesis of substances like

oxalic acid, indigo, caffeine, and grape-sugar. Furthermore there is a close approach to the artificial synthesis of proteins—the interest of the step lying in the fact that these very complex compounds are always found in protoplasm or the physical basis of life. As Prof. J. G. McKendrick says in his *Principles of Physiology* (1912): ‘Even bodies resembling proteins have recently been formed synthetically, and it is probable that, by following out synthetic processes that are suggested by theory, proteins of higher complexity may yet be formed.’ The argument then is this: If complex substances approaching those which form protoplasm can be built up to-day in the laboratory, may they not have been built up long ago (or even now) in Nature’s laboratory, and may not living matter have arisen from their happy mingling? Subsidiary to this argument, though of less importance, is that based on the various artificial imitations of some of the physical properties of protoplasm. We may refer to Bütschli’s fine emulsions and Leduc’s osmotic growths which show us that stuffs very much simpler than protoplasm may be used to illustrate some of its more superficial properties.

#### CAUTIONS

To guard against a facile acceptance of the argument from the triumphs of artificial synthesis, let us notice some of the cautions which must be borne in mind. (a) As Prof. Meldola has pointed out, it is well to remember the simple fact that no laboratory synthesis has yet produced a substance which exhibits the properties pertaining to organic living matter. (b) The artificial synthesis of numerous proteids would not necessarily make it possible to produce that intricate mixture of proteids and other substances which we call protoplasm. No one is really sure what ‘protoplasm’ in the strict sense is—whether, for instance, one substance or many. If the chemist were able to produce a glairy mass chemically indistinguishable from that extra-

ordinary creature called 'Flowers of tan' that spreads on the bark of the tan-yard, and supplies us with the largest available masses of undifferentiated protoplasm, it is by no means certain that his mass would live. It seems legitimate to make a distinction between living matter and a living organism. (c) Many of the chemist's syntheses are effected by methods and steps very different from those which can occur when the same substances are formed in the bodies of plants and animals. In many cases, for instance, the chemist works at a very high temperature. And if the laboratory synthesis of oxalic acid is very different, as it certainly is, from that occurring in the leaf of the wood sorrel, so it may be that the laboratory synthesis of the proteins found in all cells would be of a sort quite impracticable in Nature. (d) The concrete suggestions that have been made as yet in regard to the ways in which living matter might have been naturally evolved from not-living matter are very far from convincing. Whether we take the view that the cyanogen radical, formed in intense heat, was the first step towards 'a living proteid,' or the view that a carbohydrate led on to an amino-acid and that to a proteid, we find serious difficulties in the way. In his often-quoted British Association address (1889) Prof. F. R. Japp showed that it was not easy to imagine how the mechanism of Nature could give rise to the simplest optically active organic compound.

We do not wish to press too far the objection that it is the origin of organisms, and not merely the origin of protoplasm that concerns us, for if there ever was a continuous series of steps leading from not-living matter to a very simple living organism, it is possible that an inspector of the complete sequence would have found it very difficult to draw the boundary line. We have the gift of reason, but who shall say at what stage it emerges out of potentiality in our individual development? Considering the facts of chemical synthesis, we cannot but regard it as very unwise

to dogmatize about the impossibility of the quite natural evolution of the living from the not-living, but we cannot regard it as other than inaccurate to convey the impression, as some have done, that the hypothesis of abiogenesis is an easy one. From what Man achieves to-day as a transformist of plants and animals, we argue back to what may have been done by natural evolution in the course of ages, and this is a sound argument since we can point to the demonstrable efficiency of Natural Selection as a directive factor. But there is need for some more definite suggestion as to what in Nature's very hypothetical laboratory of natural chemical synthesis may have taken or may still be taking the place of the chemist—the intelligent directive chemist.

#### PROVISIONAL CONCLUSION

In the preceding sentences an attempt has been made to suggest, without going into detail, some reasons why the postulate of the primaeval natural synthesis of living matter must be admitted to be a large postulate to make. It must remain a large postulate until chemists have suggested a more definite *modus operandi*, or until we have got nearer the laboratory synthesis of viable matter. On the other hand, if we entertain the problem of the origin of living organisms as a scientific problem, the only line of solution that has yet been suggested is that living matter evolved as an organic colloid substance—the end of a determinate but long-drawn-out series of chemical events, which may have repeated itself many times over. Thus Prof. Schäfer expresses a widespread opinion when he says—

Looking therefore at the evolution of living matter by the light which is shed upon it from the study of the evolution of matter in general, we are led to regard it as having been produced, not by a sudden alteration, whether exerted by natural or supernatural agency, but by a gradual process from material which was lifeless, through material on the borderland between inanimate and animate, to material which has all the characteristics to which we attach the term 'life.' So far from expecting a sudden leap from an inorganic, or at least an unorganized, into an organic and organized condition,



from an entirely inanimate substance to a completely animate state of being, should we not rather expect a gradual procession of changes from inorganic to organic matter, through stages of gradually increasing complexity until material which can be termed living is attained ?

This is the only scientific hypothesis in the field, and while it appears to us personally that we should not make the hypothesis without recognizing the great difficulties involved, we have no other suggestion. It is a reasonable hypothesis and the only one.

Let us recall a shrewd passage from Dr. Dallinger's admirable Fernley Lecture on 'The Method of Creation'—

I adopt gladly the language of Prof. Huxley : 'Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given to me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from not-living matter.' So should I.

Dr. Dallinger went on to say—

Why should the primal process, by which not-living matter became, once for all, living, be brought about by any other means than the predetermined action of competent natural laws ? Because life—living matter—does not *now* arise directly from that which is not-life, does it follow that the creative method was discontinuous, that the primordial creative laws willed into operation 'in the beginning' were only competent to evolve the inorganic and not-living, and that at this point a supernatural 'interference,' a 'miraculous interposition,' had to be effected to endow what was dead with the transcendent properties of life ? The whole line of human experience, interpreted in the light of modern scientific knowledge, compels the conclusion that the 'primordial' germs in which life on earth began, arose by the operation of natural creative laws.

To this sound doctrine Dr. Dallinger added, of course, his philosophical view of mind acting from the beginning in and through matter.



There are two points of great importance. The first is to avoid the error of supposing that any hypothesis or fact as to the origin of organisms can alter in any way their value or significance. To this we shall return. The second is to refrain from staking any issue on the probability or improbability of the origin of living organisms by natural or by artificial evolution from not-living matter. As Prof. Lloyd Morgan says in his *Interpretation of Nature*—

Those who would concentrate the mystery of existence on the pin-point of the genesis of protoplasm do violence alike to philosophy and to religion. Those who would single out from among the multitudinous differentiations of an evolving universe this alone for special interposition would seem to do little honour to the Divinity they profess to serve. Theodore Parker gave expression to a broader and more reverent theology when he said: 'The universe, broad and deep and high, is a handful of dust which God enchants. He is the mysterious magic which possesses'—not protoplasm merely, but—'the world.'

#### THE INSIGNIA OF THE ORGANISM

Let us turn now to another way of looking at the problem. We do not as yet know anything in regard to the origin of living organisms, but we know a great deal in regard to their nature—quite enough, at least, to keep us from thinking about their origin in any easy-going or unwondering way. It is too soon to speak about the recently discovered minutest forms of life which are 'ultra-microscopic,' but away down among the relatively simple Amoebae and Infusorians, which, though microscopic, are big enough to be watched continuously, we see the rudiments of *behaviour*. They stand apart from not-living things; they go a-hunting; they pursue the method of trial and error; they have 'minds of their own.' Many a non-living thing answers back to an appropriate stimulus, as a barrel of gunpowder, self-destructively, to a spark, but living things answer back effectively—effectively for themselves—and within limits adaptively. Their responses may be failures, but they are always in the direction of self-preservation or self-expression.

To compare organisms to engines is very useful in investigation and in teaching; both are material systems for the transformation of matter and energy, but the analogy is most useful when it breaks down, for then the insignia of life stand out in relief. There are deep technical differences between organisms and engines, but it may be enough to say that if organisms are engines, then they are self-stoking, self-repairing, self-regulating, self-adjusting, self-resting, self-increasing, and self-reproducing engines !

Organisms may have begun as fragments segregated off from a mass of colloidal slime, but we cannot admit that they were worthy of the title of organisms unless they showed the power of registering experience. It is the custom of those who do not know the facts to refer to the spreading slime-organisms (Mycetozoa and *Proteomyxa*) as extremely primitive organisms, not very far above the level of the colloidal organic slimes which can be artificially concocted. But even a day spent in the company of a vigorous Mycetozoon on the hunt leaves an ineradicable impression of an activity far beyond mechanism. Their disregard of the mechanical precept of following the line of least resistance is sublime. Moreover they register experience.

Taking a wider survey of animal life in particular we get the impression that it is of their very essence to enregister the present, to be controlled by the past, to trade with time. In short, they are historical beings. Thus Prof. Jennings says in his fine study of the behaviour of the starfish—an animal without nerve-centres or ganglia—‘This complex harmonious working of the parts together is only intelligible on the view that there is a history behind it . . . and there can be no greater mistake in physiology than to leave this out of account.’ And it is because organisms are historical beings that we find that the order of interpretation which suffices for the inanimate is no longer adequate when we cross the vital Rubicon.

No naturalist since Darwin has got into closer touch with

living creatures than Henri Fabre, now a veteran of ninety, whose combination of accurate observation and sympathetic insight is not short of genius. When we read the ten volumes of *Souvenirs Entomologiques*, partly available in good translation, we find this 'inimitable observer,' as Darwin called him, perfectly clear that mechanical and physico-chemical conceptions *apply to living creatures*, and equally clear that they *do not suffice for a re-description of their behaviour*. The insects which he has come to know with extraordinary intimacy have a power of persistent unified behaviour, they are able to profit by experience, they have individuality and unexpectedness, they are real agents. When we think of these insignia of livingness, we feel that the natural evolution of living organisms from not-living material is not to be spoken of glibly.

#### MECHANIST AND VITALIST

To those who press the question, 'What makes the difference between the living organism and the inanimate system?' we must as scientific inquirers give the disappointing answer that we do not know. The fact we know is a difference of behaviour. Descriptively, life is a relation between organism and environment, in which the organism is now receptive and again responsive, now parrying and again thrusting, always an agent trading with time. But what it is that makes this vital behaviour different from a routine of inanimate happenings we cannot to this day scientifically state. We may, of course, say with Haeckel, that the organism has a 'soul,' or with Driesch that its innermost secret is an 'Entelechy'—an immaterial autonomous factor which punctuates the transformations of energy that go on within the body. Or we may agree with Bergson that life is consciousness launched into matter and using matter for its own purposes. But whenever we say anything of this sort, we are passing beyond the scientific universe of discourse, and venturing upon the constructive task of

philosophical vitalism. As students of science, this at least is our understanding, all that can be said is something much humbler, namely that the concepts and formulae that suffice for the description of the inorganic world are inadequate for the description of vital functions and animate behaviour. This appears to us to be a question of scientific method and to be discussed as such.

Prof. Schäfer champions the mechanistic cause, which maintains that the concepts and formulae of chemistry and physics *are* sufficient for the complete re-description of vital activities and animate behaviour. We remain unconvinced vitalists, and we wish to illustrate briefly why we respectfully but firmly say 'No' to the mechanist's 'Yes.'

#### INSUFFICIENCY OF MECHANISTIC FORMULATION

All scientific vitalists are perfectly clear that living implies a series of chemical and physical operations, which it is most profitable to study. Every one admits that chemical and physical laws apply in organisms, and that some of the greatest advances in physiology have been made by the rigorous application of methods of physical and chemical analysis to the activity of organisms. Especially in regard to problems like those of medical treatment, or of dieting, or of hygienic exercise, do the results of the physico-chemical analysis of organisms prove of incalculable importance, and it also helps us to intellectual clearness to be able to bring changes that occur in living bodies into line with changes that occur in not-living bodies. Yet there are physiologists of recognized competence who assure us that no complete physico-chemical interpretation has yet been given of any simple vital function, still less of the co-ordination and control of them all in a unified behaviour. And if this be true of relatively simple vital functions, such as the filtering of the blood in the kidneys, or the passage of digested food from the alimentary canal into the circulation, or the interchange of gases in the lungs, what shall we say

of a complex function like nervous co-ordination? What shall we say of the minting and coining of the chick out of the egg, apparent simplicity giving rise to obvious complexity? What shall we say of the mysterious packing and unpacking of that racial treasure-box which we call inheritance? And if we cannot give a satisfactory physico-chemical interpretation of an isolated vital function, how much less of the tactics and the strategy of animal behaviour?

#### OUR POSITION

The position we would try to make clear is one of scientific method. Chemist and physicist apply their analysis to living creatures, and in doing so they have made great discoveries. Undoubtedly the mechanistic hypothesis is for chemical and physical and medical purposes a powerful organon to work with, but it does not give answers to the distinctively biological questions. It is possible to give a complete mechanical interpretation of the return of a boomerang to the hand that threw it, but it is not possible to give such an interpretation of the return of the swallow from the south to the homestead where it was born. It is not possible because the swallow is a historical being, whose behaviour is determined by its past and by the past of its race. To know of all the contractions of muscle and thrills of nerve, of all the oxidations and fermentations, of all the explosions and disintegrations that have gone on in the swallow from the time it left this country in 1911 till it returned to its birthplace in 1912, would not help us to understand the mystery of migration. That requires another order of interpretation—distinctly biological.

#### IN CONCLUSION

We do not ourselves believe that it is possible by any Procrustean violence to get the facts of life to fit the conceptual frames which work so well in the so-called inanimate world. Nor can we even imagine how it could ever be



possible to give a mechanical interpretation of the mysterious 'unity of the organism'—the *esprit de corps* which makes harmonized experience possible. Life is a kind of activity bound up with proteid and other complex substances, a kind of activity which allows of an increasing freedom in the expression of mind. But we do not understand the state of mind which expects some mechanical interpretation of what it is in protoplasm that makes thinking, for instance, possible.

Yet what are we to say to the ever-recurrent question of the naïve inquirer: 'Is there anything more than matter and energy in a simple organism like an amoeba which has not more than the rudiments of behaviour?' We must answer firmly that the question is not rightly put. 'Anything more than matter and energy?' But we do not know what matter in reality is, nor what all its energies may be. For certain purposes and in certain fields of observation, chemists and physicists have devised concepts and formulae which work well—so well that we stake our lives and fortunes every day upon their accuracy. But to say that these concepts and formulae *exhaust the reality* which we call 'Matter and Energy' is an unwarrantable and gratuitous assumption. What we know is, that when living organisms began to be, a new aspect of reality emerged, we know not how—an aspect which was previously unperceptible, or negligible, but which is dominant in living creatures, demanding new formulae and an independent science of Biology. As we recognize this more clearly we see that there may have been a continuity in evolution which was not inconsistent with real progress, and we return to a consideration of the lowest common denominator of things with increased respect, as we see in it an expression of an elusive reality which contains the promise and potency of our greatest common measure.

J. ARTHUR THOMSON.



## THE TREND OF SOCIAL REFORM IN INDIA

*Things As They Are.* By AMY WILSON-CARMICHAEL.  
(London : Morgan & Scott, 1908.)

*The Beginning of a Story.* (Same Author and Publisher,  
1910.)

*Lotus Buds.* (Same Author and Publisher, 1912.)

*The Depressed Classes. A Symposium.* (Madras : G. A.  
Natesan & Co., 1912.)

*Other Sheep.* By HAROLD BEGBIE. (London : Hodder &  
Stoughton, 1911.)

### I

IN surveying the present-day conditions of India, the observer is impressed with the fact that the activities of its intelligent citizens, instead of being completely consumed by political agitation—as, alas! they were only a short time ago—are being directed toward other channels, notably toward social reform. This change is patent to even a casual investigator of Indian affairs, while it is fully recognized by those who burrow under the surface of sociological situations. Inasmuch as it promises an all-round instead of a merely lopsided development, this transformation is most welcome, and is worthy of being inquired into.

The causes that have brought about the transition can be best summed up in the phraseology of medical science—it is the reaction of hyper-political activity. Nature has manufactured a toxin to neutralize the ill-effects of excessive agitation. To realize the full force of this statement, it is necessary to recall the events of the immediate past. The years intervening between 1905 and 1909 marked a period when discontent amongst the educated classes (or, to speak more precisely, the Hindu section of them) was

the intensest in the annals of modern India. The issues that produced this crisis may be dismissed with the single remark that the articulate Hindus felt that they had been openly flouted by the enactment of measures during the Curzon régime, especially by the partition of Bengal. The 'unrest' manifested itself in diverse ways—by the ventilation of grievances from public platforms and in newspapers and periodicals, a goodly percentage of it pitched in a frenzied key and indulged in by irresponsible demagogues; by the boycott of British goods; and by the murder of English and native officials connected with the Administration. An echo of these tragedies was heard even in London, when Madan Lal Dhingra, a Punjabi student, fired a revolver at Lieutenant-Colonel Sir William Hutt Curzon-Wyllie, killing his victim. Though only a few Indians, comprising the 'impatient idealists' (to use Lord Morley's phrase), had been guilty of unconstitutional acts, these political excesses disgraced the name and fame of educated India, and laid it open to stringent executive action, which took the form of gagging the whole articulate community by means of rigorous platform and press regulations. Repressive measures, even when most carefully and conscientiously designed, unfortunately are liable to restrain the responsible as well as the irresponsible. In some instances this proved to be the case with the Acts passed to put down anarchism in India—though it must be pointed out that the fault seldom was with the gag, but more often lay with the magistrate who applied it. Be this as it may, the coercive regulations, with all their imperfections and injustices, have gone a long way to rid Hindustan of its most stubborn failing—viz. its tendency to spend its breath upon political agitation, ignoring the constructive work crying out to be done. This salutary corrective came at a time when it was most needed—when political activity had come to be a veritable incubus; when agitation was draining the vitality of the whole educated community,

even deflecting the attention of those who had dedicated themselves to the advancement of social reform, thus cutting off the already pitifully insufficient supply of life-blood running in the veins of this important movement. For this precise reason, the coercive Acts came like the toxin which scientists assure us the germs of some diseases breed to kill the very ill that gave them birth. This is what happened in Hindustan, and as a result of it, an appreciable amount of Indian activity has been diverted from political agitation and now is being devoted to the work of promoting social reform and material progress.

The repressive measures curbed the ardent section of agitators. The moderates did not need such a check, nor, after all is said and considered, did they suffer from it to any great extent. However, new conditions arose to discourage responsible, reasonable Indians from spending their energies merely to ventilate political grievances, and to encourage them to engage in the work of eliminating the ills that affect the social polity of the Peninsula, coming in the wake of a wholesome change in the demeanour of rulers and the ruled toward each other. The events connected with the critical period made the officials feel that it would be wise to lay aside that exterior which, in the eyes of 'young' Indians, appears to be icy, aloof, haughty and even rude, and incites them to be distant, suspicious, critical, and sometimes positively offensive, and assume, instead, a friendly, conciliatory attitude toward the natives. Impelled by the gravity of the anarchical outrages, which menaced the very vitals of Indian society, and alive to the fact that friction between the rulers and the ruled involved waste of energy on the part of both and was bound to result in the cessation of all progress, the moderate, educated Indians discerned the desirability of overcoming their tendency to look with suspicion upon everything proceeding from official quarters and to subject it to severe criticism, a procedure which naturally irritated the rulers, who felt that their

good intentions were maligned by the very individuals in whose interests they were working, and which made both the Britons and the natives take offence where none was intended. The happy change, born of the days of stress and storm, is yet in such an embryonic stage that at times it gives rise to ludicrous situations, in which both the members of the ruling and ruled communities appear to act in a comical, and, sometimes, even in an unnatural manner. However, it is bringing harmony in its train, and already has persuaded the Indians of moderate views to express gratitude for the courteous and considerate attitude of the officials towards them, and to seek to reciprocate it by couching their criticism of administrative acts in just as charitable and polite terms as they possibly can, off-setting it by an appreciation of the services that the foreign administrators are rendering India. It needs no stretch of the imagination to realize that such a change of heart is bound to reduce agitation to the minimum, and influence moderate-minded Indians to quit harping upon the subject of political grievances and devote at least some of their energies to the task of advancing the cause of social reform.

The fact that the Indian Councils Act of 1909, which must always be associated with the name of Lord Morley, conceded to educated Indians many rights for which they had been insistently clamouring for a generation, has poured additional oil on the troubled waters. This concession not only has removed the grounds for much argumentation, but, by increasing the number of Indians in the Supreme and Provincial Legislative Councils and giving them ample facilities for interpellating the Government officials, it has served the useful purpose of deflecting discussion from the public square to the Council chamber. The advantages of this move are apparent—it is calculated to give a sober and respectful tone to native criticism, while it presses the Indian point of view directly upon the attention

of those whose acts are being judged, rendering the representation much more effective than it was under the old system. Of course, Lord Morley's Reforms,—as they are popularly called—gave only elemental rights to Indians—they were but a step (albeit a short step, in the opinion of most educated Indians) towards self-government. For this specific reason the clamour for further rights is bound to continue, and, if the demands are not met in the same spirit as they were by the Act of 1909, it may be expected to become still more insistent as years go by. But that is a question for the future to decide. For the nonce, agitation has been deprived of its worst features, and for some time to come, educated Indians of the moderate type will be able to devote their prime attention to setting their house in order, instead of giving the best part of their time and attention to political vapourings.

Simultaneously with these changes has come a transformation in the attitude of the rising generation towards choosing the *métier* of their lives, which has an important bearing upon this subject. Ever since modern schools and colleges were established in Hindustan, the Indian has looked upon his education as a stepping-stone to securing a government office, or to becoming a pleader (barrister). This tendency resulted in glutting these professions, providing splendid money-making opportunities for the fortunate few at the top, but subjecting the rank and file to a depressed economic state, which drove many of them to disaffection. The events of the critical years of the first decade of the twentieth century served to give a new trend to the ambitions of the Indian youth. Political agitation, which, in the case of the extremists, assumed the form of boycotting the Government, joining hands with economic necessity, naturally incited him to pin his hopes to something other than a clerical position in the secretariat. Barristers came to be regarded by the British officials as trouble-mongers, producing friction between the rulers and



## 20 THE TREND OF SOCIAL REFORM IN INDIA

the ruled, and therefore were looked upon askance, and many Indians of the 'loyalist' type decided not to allow their sons to enter the legal profession—which, besides, on account of being over-run, did not offer the successful careers that it once promised. The combination of these circumstances gave birth to new aspirations in young Indians. Though discontent has disappeared, this sentiment seems to have come to stay. The youths are now seeking openings in commerce, industries, and agriculture, while some of the more noble-minded amongst them are electing to devote their lives to advancing social and religious propaganda.

### II

Thus liberated from the political incubus, Hindustan's activities are being more and more focused upon the work of social reform. Evidences of this are to be seen in all parts of the land. What appears in the press and is voiced from the platform and in the Council chamber, studied conjointly with the changes that actually are taking place in the community, eloquently testifies to the fact that an era of great social activity has dawned upon Hindustan. Journals conducted by men and women (to-day there are many periodicals, at least one in English and others in the vernaculars, edited by women in the interests of feminine emancipation and social reform) of different religious and political persuasions, are constantly urging upon their readers the necessity of communal reorganization along modern lines. Speakers belonging to various sects, and employing diverse languages, are advocating the same cause. A few weeks ago, three bills were introduced by non-official members of the Supreme Legislative Council, each calculated to advance social and moral purity in India, while last year another similar bill was submitted by an Indian member of the assembly. The changes thus advocated



are actually taking place here and there in the Peninsula, inspiring the observer of Indian conditions with hope and assurance. To-day one can hardly pick up any organ of native political opinion, listen to a public speech, go to a city or town in any part of Hindustan, or even stray to the *mofussil* (provinces) without detecting signs of the social reform which is being noisily advocated and quietly put into practice all over that ancient land. In place of the political unrest which was the distinguishing feature of India of the past decade, social advancement is the chief characteristic of present-day Hindustan.

### III

Embracing, as it does, the correction of the social evils of a large and varied population, the propaganda necessarily is many-sided, and so vast in scope that within the space allotted to this survey, all that can be attempted—and that only in a cursory manner—is to point out the principal directions in which social reform is proceeding, and hurriedly outline the important changes that are being brought about. As to the trend of the movement, reference may be made to its chief activities, namely—

(1) The improvement of marital and feminine conditions, and a better adjustment of the relations existing between the sexes;

(2) The abolition of social rules which shut up Hindus into a number of water-tight compartments, and which forbid them to exchange amenities, such as eating at the same table, with people not within their own particular section, thus preventing social intercourse, in the European sense of the word;

(3) The elevation of the depressed classes, or *pariahs*, who, as is well known, have been for centuries most inhumanely treated by the Hindus; and

(4) The reclamation of juvenile offenders and of the

so-called criminal tribes, and the rescue of women forced or inveigled into lives of shame.

## IV

The marital evils that for centuries have afflicted Indian society, and which reformers, for scores of years, have been trying to rectify, may first be noted. Early marriage prevails in all communities, and in all parts of the country; caste rules restrict Hindus in the choice of brides and bridegrooms, and this often leads to unsuitable and uncongenial unions; marriage, amongst all classes, occasions extravagant expense, and in some parts (as in Bengal, for instance) the parents of the bride are forced by custom to actually buy her groom, whereas in other localities the prospective husband is compelled to pay for his mate; entering matrimony at an immature age forces premature parenthood upon unprepared youths, thus preventing them from properly completing their education, and injuring their physique, in the case of the young mother, frequently paving the way for many life-long diseases—an abuse from which Hindus, Mahomedans and Sikhs alike suffer; early marriage, coupled with compulsory widowhood, leaves no women of mature years in the matrimonial market, therefore adult men, mostly widowers and those on polygamy bent, have to marry little girls oftentimes shockingly below their own age; polygamy prevails, to some extent, amongst wealthy Hindus as well as Mahomedans; polyandry obtains in certain sections of the country, notably amongst the Nairs of the Madras Presidency, and the 'hill tribes.' In addition to these, there have been abuses associated with the seclusion of women and the segregation of the sexes, customs prevailing almost everywhere in the Dependency, and more especially in those parts where Moslem influence has been predominant (Northern India, Hyderabad, &c.); the ills attendant upon the dedication of girls to the temples, which institution, bared of the holy name under which it

has always masqueraded, is nothing short of prostitution, and often involves nefarious practices on the part of the crafty priests to secure the 'wives of the Gods.' To this list may be added the evils connected with 'white' (and, for that matter, 'yellow' and 'brown') slavery, which, of late years, has tightened its tentacles about India. The many efforts that have been made from time to time to remove these blots from Hindustan's social escutcheon have but partially succeeded, with the result that the abuses still are rampant in the Dependency.

Several landmarks, however, are visible on the road of reform, the most prominent amongst them being the prohibition of *Sati* (suttee) and female infanticide; the making of widow-marriage (for Hindus) lawful; the raising of the age of consent to the twelfth year; and the legalizing of civil marriage (for non-Hindus) and putting the seal of legal sanction upon matrimony entered into by the Sikh (*Anand*) rites. Similar legislation has been enacted in many of the Native States. Indeed, the Maharaja of Baroda has gone a step farther forward and has made civil marriage legal for all—a provision which does not compel a Hindu to forswear his faith just for the purpose of being married by civil ceremony, as he is forced to do in British India. This Ruler also has passed a measure making it unlawful for boys below the age of sixteen and girls younger than twelve to marry.

In the interests of veracity, it must be pointed out that, on the whole, these legislative Acts still are ahead of the time. The one prohibiting *Sati* probably has been the most successful, the institution practically having disappeared, though now and again a widow commits suicide, or immolates herself on the funeral pyre of her deceased husband. The point to be noticed in this connexion, however, is that the underhanded tactics which, prior to the passage of the measure, were universally employed by the relatives of a widow to egg her on to self-destruction,

no longer are permitted, and actually have disappeared. No one familiar with Indian conditions will concede that the practice of killing female infants has been altogether discontinued. However, unquestionably a great improvement has taken place in this respect, and comparatively few girl babies now are strangled at birth. If there existed a way of telling just how many widows of respectable Hindu families have been wedded since the legality of widow marriage was established, there is little doubt that a most disappointing record would be revealed. The Age of Consent Bill, of course, was not designed as a direct measure to stop early marriage: but were it possible to compile a truthful table of the age at which the first child was born to each mother since its enactment, it would be found that during the last twenty years there have been numerous cases of its infringement, in the letter as well as in the spirit. So far as early marriage goes, it still is an unbridled evil in India. An extreme case of a newly born girl baby being married to a six months' old boy infant, the mothers having betrothed their expected children to each other before their birth, provided they were of the opposite sex, was recently reported to the writer as having occurred in a leading city in southern India. The latest census enumerates no less than 18,000 child widows. In Baroda, where the legislation in this respect is most advanced, the writer has personally witnessed, on several occasions, a bridegroom being conducted in a marriage procession to the bride's home, so tiny that he was unable to sit on the horse's back, and had to be held there by an adult riding behind him on the same steed. The fault of the Baroda statute lies in the fact that while the practice of early marriage is forbidden, the punishment for infraction of the law is so slight that it is not deterrent, and the parents calmly go ahead and ignore the regulation, choosing to pay their fine, rather than refrain from continuing the custom of marrying their children before they reach the years fixed by the measure as the legal

marriageable age. A statement lately made by a high official about the utilization of the Civil Marriage Act shows that the measure has been negligibly taken advantage of. Indeed, the sentiment in favour of civil marriage is so slight amongst the Hindus that the Government majority in the Supreme Legislative Council of India felt obliged to veto the proposal brought forward by the Hon. Bhupendra Nath Basu, who belongs to the Brahmo Samaj—the eclectic Hindu sect—and who had introduced a Bill praying for the enlargement of the scope of the existing Act governing this rite. So far as the dedication of girls to the temples goes, the few regulations that at present exist are of a nature that render them easily evaded by unscrupulous, clever rascals, and the horrible custom continues practically unchecked. Few Hindus are willing to talk about this disgraceful practice, and the only way the outside world can learn of its iniquity is to read missionary literature on the subject. Amongst the best efforts that have been made in this direction are Miss Amy Wilson-Carmichael's *Things As They Are*, *The Beginning of a Story*, and *Lotus Buds*—which are singularly unbiassed and veracious. The author writes with feeling, and displays good taste, though the writer of this article believes that without trespassing the bounds of decency she could go deeper into the matter and expose the inner workings of the system, and not suppress quite so much as she has felt called upon to do. This remark is not meant as a reflection, but as a suggestion, since a clear-cut, plainly-worded, brutally frank indictment of the evil is needed to inform Indians, especially those of the northern part of the land, who are not personally acquainted with the real facts regarding this iniquity, quite as much as for the enlightenment of foreigners. Over and above this, the white slave evil has grown apace during recent years. Young girls and women from Europe and Japan have been inveigled to India, and, adding to the strength of the indigenous prostitutes, have increased the moral



dangers, already alarmingly present everywhere. Unfortunately, a certain section of Indians, always ready to ape the foibles of foreigners, is beginning to consider the patronage of these alien slaves of vice to be a fashionable pastime. Meantime, *Burdafroshi*—literally, the selling of daughters, really the enticing of girls into leading lives of shame—has prevailed in certain parts of India (the Punjab, for instance) for scores of years, and the evil, despite police vigilance, still stalks the land. The people of Hindustan are fast losing their reputation of being total abstainers. Not a few educated Indians have learned from the example of the white men in the Peninsula to indulge in intoxicating liquors; and this debasing habit, during the last thirty years, has made enormous inroads upon the illiterate, rustic community.

Upon the whole, this appears to constitute a far from cheering record of past achievement, yet the sun of hope is bursting through the clouds of discouragement. Slowly but surely native public opinion is sternly declaring itself against these practices. Conferences are being held in large cities to ponder over the means of publishing far and wide the evils associated with these degenerating institutions, and subscribing funds to carry on the work of suppressing them. The press is taking up the refrain, giving still wider publicity to the propaganda. Tracts printed in the various vernaculars, and simple talks delivered in the villages, are carrying the gospel of reform to the remotest sections. The more intelligent natives are taking solemn vows to rid themselves and their immediate relations of these relics of barbarism; and a few of them actually are endeavouring to fulfill their promises.

Probably the most significant occurrence showing the tendency of present-day Indian thought was the introduction of three bills aiming to correct some of these abominations at the last autumnal session of the Supreme Legislative Council. One of these, designed to stop white slavery in India, was presented by the Hon. W. C. Madge (a Eurasian);



the second, intended to check temple prostitution, was brought forward by the Hon. Rao Bahadur R. N. Mudholkar (a Hindu); and the third, meant to raise the age of consent to sixteen (not, however, against husbands) was put forward by the Hon. M. B. Dadabhoy (a Parsee). Since then, the second bill has been withdrawn, because the third is considered to cover its provisions. These measures are focusing Indian attention on the subject of feminine advancement in general, and social purity in particular, and whether passed or not, will serve useful ends. It may be added that institutions for imparting education to girls, and for preparing widows for social service, now dot the land, and efforts are being made, by means of parlour lectures, women's clubs, &c., to uplift the fair sex and remove the barriers of purdah which segregate males and females.

## V

Progress in the matter of abolishing hampering caste canons is intertwined with the movement for removing marital abuses and feminine disabilities, just outlined. Both are being promoted by Indians educated in Government, missionary, or indigenous schools, and more or less inspired by Occidental (and necessarily Christian) ideals; and both follow the same lines of action—propagation of the new notions through the press and from the platform, and by means of popular tracts, depending upon the percolation of the progressive ideas from the cultured classes to the illiterate masses.

Advancement, as betokened by the flouting of caste regulations by a Hindu, largely depends upon four leading factors: (1) How far he had been Westernized; (2) how far he is sincere and courageous; (3) whether he is able to drag his women-folk forward along with him, or is pulled back by them; and (4) how far his female relatives have advanced.

Breaking the canons interdicting dining with foreigners

and non-caste people largely depends upon the man's modernization and his moral courage to put into practice the principles he has acquired through Western education. His ability to override the laws forbidding crossing the ocean, and to return to the family fold without submitting to the payment of the loathsome penalties which Hinduism exacts from those who infringe caste rules, clearly is measured by his capability to master the situation, or the women's power to make him obey the behests of reaction. As to the violation of caste regulations in regard to his own marriage or that of his progeny, his Occidentalization and moral intrepidity unsupplemented by his competency to conquer the feminine prejudices in regard to these domestic matters would be of little avail. In the matter of promoting sociability with foreigners by introducing his female relations to invited (male) guests, the case wholly hinges upon the progressiveness of the women themselves. It is a game of see-saw, the male, invested with modern ideas gained through education and contact with European officials and missionaries, being seated on one end of the plank of progress, while the females, often utterly unlettered and under the control of the priests (who, inspired by their selfish interests, keep them ignorant), yet with unusually strong characters, in which a highly developed will constitutes the principal feature, are balanced against him on the other end. The women always can rely upon the co-operation of the older men of the family, who are even more conservative than the females. Age, it must be borne in mind, is peculiarly respected in the Orient—and the counsels of the grey-haired patriarchs are obeyed as commands from on high by the younger individuals, irrespective of the soundness or unsoundness of the proffered advice. To understand the situation perfectly, it is necessary to grasp these essentials. Social advancement in India thus not only has had to face the stone wall of opposition raised by the old people and the self-seeking priests;

but also has had to contend against the wilful, witless opposition of the females. Indeed, it is only a truism to state that reform has proceeded in the inverse ratio of woman's influence, and in the direct ratio of man's modernization and moral bravery. In this circumstance, it is easy to realize that the friction engendered by the struggle during the last generation or two has meant a veritable family tragedy, as, indeed, it continues to do, in thousands of cases. Since everything has militated against progress, it is no wonder that reforms have moved slowly. The surprising fact really is that any advancement has been registered at all.

Bearing all this in mind, the survey may be continued. More progress has been made in the matter of conquering the prejudice in regard to eating with non-caste people than in breaking any other rule of caste. The improvement in this respect especially is phenomenal when it is considered that a very large percentage of educated Hindus now do not refrain from dining with aliens so long as it is done surreptitiously, or at least so long as the women-folk remain ignorant of the escapade, and that there is no large town where there is not at least one Hindu who openly flouts this regulation. The advancement that has been made in overcoming the ban pronounced upon crossing 'the black water,' again, is considerable, and largely due to the man's will proving superior to that of the women's. True, oftentimes the adventuresome young Hindu, upon returning home from a trip abroad, cowers before the 'weeping and wailing and gnashing of teeth' of the women (the chorus of curses being augmented by the whimpering old men) of his family, and swallows the nauseating bovine liquid and solid excreta—a part of the prescribed penance. It is all a matter of interplay between conservatism and modernism, the side which has the women for its advocates usually winning. In this connexion it is interesting to note that recently two leading Pandits of Benares—the Rome of Hinduism—

have pronounced their benediction upon foreign travel. In all other respects, the growth has been slight. There has been comparatively more advancement in the joining of the progressive women with the educated males to exchange hospitality with foreigners than in the case of inter-caste marriage. This is only to be expected, however, for it is not easy to cast aside the shackles of ages, especially in view of the fact that, beneath the veneer of modernism, many Hindu males as well as females remain inherently conservative.

From this summary, it will be apparent that the cause of social reform in India depends almost solely upon the benefits the Indians derive from modern education, and especially upon the subjection of the women to Western influences. Educational progress, so far, has been slow, particularly amongst the females; but now its pace is being accelerated, and as a direct result, social reform is steadily moving forward. The forces of reaction are lagging behind, while those of progression are forging to the front.

## VI

In adjusting the caste economy to the requirements of this age, the most stupendous problem is that of the *pariah*. Over 50,000,000 people to-day dwell in the most pitiable condition—the direct result of the injustice which the high-caste Hindus, through the centuries, have meted out to them. However, there are signs that the Hindu conscience has been quickened to take an interest in the welfare of these wretched, neglected millions. This is partly due to the fact that Hinduism has taken fright at the conversion to Christianity of a large body of *pariahs*, and partly to political causes, the community being threatened with a material reduction in its majority by the classing of the depressed classes as ‘non-Hindus.’ In different parts of the country, the Hindus have set up missions to ‘purify’

these wretches, some of these societies seeking to educate as well as socially uplift the lowly ones. A mass of literature has grown up on the subject. To grasp the full significance and force of this awakening of the Hindus, one cannot do better than refer to the symposium entitled *The Depressed Classes*, published by the enterprising Indian firm of G. A. Natesan & Co., Madras, which very clearly mirrors modern India's mind on this all-important topic.

Of course, the work that the various Hindu sects are performing for the amelioration of the *pariahs* does not begin to compare with similar efforts of the Christian missionaries, the latter being many times larger and better organized and much more munificently supported than the former. No impartial survey of social activity in India can exaggerate the good the emissaries of Christ have accomplished in rescuing a large number of *pariahs* from the contempt to which Hinduism exposed them, saving them, in most cases, from hunger, showing them the way to lead cleaner lives, and helping them to become useful, conscientious citizens.

## VII

The items in the programme of social reform relating to the reclamation of juvenile offenders and the so-called criminal tribes, and the rescue of women forced or inveigled into lives of shame, has been placed last, not because it is less important than those that have preceded it, but because it is a form of activity which only recently has been taken up. This work, so far, has not greatly interested Indians, and therefore little native effort is being made in this direction, the only conspicuous exceptions being that some native states recently have passed legislation to control and correct youthful delinquents. However, the urgency of this cause has not been lost on the missionaries, many of whom have put forth noble and notable endeavours.

The Salvation Army especially has interested itself in this work. It has succeeded in enlisting the aid of Govern-



ment officials, and thereby has secured the opportunity of reaching the offenders—a privilege which, be it noted, the Administration has expressed itself as willing to extend on equal terms to the representatives of other religions. It has established industrial centres for the taming of the tribes that imbibe criminal professions with their mothers' milk, just as legitimate callings descend from father to son as decreed by the canons of caste. Commissioner Booth-Tucker is now engaged in formulating a stupendous plan to extend this particular phase of the work, and it may be mentioned that his scheme has evoked interest in official as well as non-official circles in India. The Salvation Army has also distinguished itself in rescuing women from the mazes of the underworld. Reliable glimpses of its efforts in various directions can be gained through Mr. Harold Begbie's *Other Sheep*, which throws a powerful searchlight on several Indian sociological problems. The author discusses the questions he has undertaken to explain to his readers with a mastery unlooked for in a mere traveller, and, on the whole, is unbiassed, and a sound judge.

SAINT NIHAL SINGH.

## THEOLOGY, OLD AND NEW

**A**S a branch of knowledge, Theology is the science of Religion. All educated men admit the value of Science, and all good men the value of Religion. But the relation between them is not always at first sight evident. Moreover, to not a few, theology is the least attractive branch of knowledge. This disfavour is due in great part to an impression that it is little more than a collection of unproved abstract assertions, claiming to be accepted, not because of decisive evidence adduced, but in deference to the authority asserting them, and claiming to be accepted with unquestioning confidence; sometimes under pain of disfavour or punishment.

Yet indisputably theology deals with, and religion rests upon, matters infinitely the most important known to men : and theology is an attempt to answer questions, asked frequently with painful earnestness, which can find no satisfactory answer except in theology. In this paper I shall endeavour to prove that to these questions theology gives answers reached by methods strictly scientific and philosophical, and commending themselves to all that is best and noblest in man.

The first step towards this proof must be a careful definition of the terms used. For these we must find, and maintain throughout, appropriate meanings suggested by their use in literature and in common speech. A well-understood vocabulary is essential to accurate research.

By **SCIENCE** I mean an orderly statement of some one branch of knowledge. **PHILOSOPHY** is an attempt to view these various branches in their mutual relations, in order thus to comprehend them, in some measure, as parts of a

larger whole. It is an effort to interpret the totality of human experiences; a search for the supreme reality which underlies the multitudinous phenomena of life.

The word RELIGION is best understood by describing its opposite. The *irreligious* man is one who thinks only about the material universe around us and about human activity and welfare in the present life. The *religious* man has convictions about personalities or a Person whom the eye has never seen, and about a life beyond the grave. For these convictions not a few have sacrificed all earthly good, and even life itself. As thus understood, religion is a distinguishing element in man as compared with the lower animals. The bee builds cells and collects honey, and thus maintains and propagates its life and kind; but in all ages and nearly all races men have built altars and temples and offered sacrifices to unseen powers, supposed or real: and the costliness of these buildings and offerings reveals the strength of the convictions which prompted them.

THEOLOGY is an attempt to test the truth and worth of these convictions, and to learn all we can about the realities underlying them. To attain reliable results, it must rest on matters which have come under our own observation; and must accept no conclusions except such as are derived from these facts by legitimate reasoning. If these conditions are fulfilled, theology is a science. And if, as in my *Manual of Theology*, I have endeavoured to prove, it explains, and is the only possible explanation of, the whole phenomena of human life, it is the highest philosophy.

Natural Science has in all ages been stimulated by man's felt dependence on the material world around him, especially on food and shelter. To obtain and retain these and other necessities, he needs to understand and make use of his material environment. Now religious men have found, in their own inner and outer life, and in the lives and fate of others, and in sacred literature, clear indications of an environment far beyond and above, and yet nearer than,

the material world, and infinitely more important. And by experience and observation they have learnt that their highest well-being depends on their right relation to this greater Unseen. To attain this right relation is the aim of religion. In order to achieve this aim, we need to know all we can about this greater environment. Such knowledge is the aim of theology.

Since both ourselves and our material and social environment are complex, consisting of elements mutually related, we need, in order to know them as they actually are, to view them as one related whole. This wider view presents itself as a *system*, i.e. as *standing together* in our thought. Only by grouping them in systems can we understand details: for details are essentially parts of a larger whole. These subjective systems are thus a necessity of thought. This mental necessity, and the manifest unity underlying the infinite variety around us, leave no room for doubt that underneath this diversity is essential objective unity. This unity is the supreme reality. To reach this ultimate unity and reality is the aim of philosophy, and of theology as the highest philosophy.

All this may be illustrated by the history of any branch of Natural Science. In all ages, men have contemplated the rising and setting of the sun, the strange phases of the moon, the rising and setting of the stars, and the wandering of the planets; and have endeavoured to explain their movements. Hence arose the Ptolemaic and Copernican systems; and their further developments by Kepler and Newton, resulting in our present assured knowledge of the *Solar System*, which abundant evidence compels all educated men to accept with complete confidence as objective reality. Thus, by successive stages, the apparent movements of the heavenly bodies, the eclipses of the sun and moon, and even the elliptic orbits of the planets, have been explained.

Abundant evidence, much more various and equally rational and decisive, reveals to us beyond the stars, and

nearer than the mysterious force of gravitation, which, controlled by the laws of motion, marks out the orbits of the planets and affects every particle of our bodies, a Father in heaven, on whose almighty Arm thousands of men and women rest, amid the storms of life, in perfect peace; and reveals also beyond the grave, in His presence, an endless life of infinite blessing. To collect and interpret this evidence, and thus to gain a nearer and clearer view of this Father in heaven, and a fuller comprehension of His purposes of mercy towards us, is the task and aim of theology.

This being so, every thoughtful and devout man, woman, and child, is in some measure a theologian. For they have thoughts about this greater Unseen, upon which or whom their highest welfare depends : and these thoughts they place together in order thus to learn more fully their real significance. Thus arise systems of theology, as of every other branch of knowledge. These systems are the thoughts of fallible thinkers; and are therefore open to correction. But in many points in theology, as in other departments of research, results have been attained which we are compelled to accept with complete confidence as substantially correct reflections of objective reality.

In their earlier stages, the method of research is the same in Theology as in Natural Science. We collect evidence, i.e. phenomena which have come under our own observation, and especially such as cannot be explained by the known laws of the material world. Just so Chemistry deals with phenomena which cannot be explained by Physics; and Biology with phenomena beyond the scope of Physics and Chemistry. Among such phenomena, we note the Origin of Life in what was once a lifeless world, which cannot be explained by the known forces operating in inorganic matter. In this case conspicuously, Natural Science has recognized its own limitations, and has thus pointed silently to a Power greater than those observed operating in Nature. A good example of such recognition by a great naturalist, is found



on p. 476 of A. Russell Wallace's *Darwinism*: 'These three distinct stages of progress from the inorganic world of matter and motion up to man, point clearly to an unseen universe—to a world of spirit, to which the world of matter is altogether subordinate. To this spiritual world we may refer the marvellously complex forces which we know as gravitation, cohesion, chemical force, radiant force, and electricity, without which the material universe could not exist for a moment in its present form, and perhaps not at all. . . . And still more surely can we refer to it those progressive manifestations of Life in the vegetable, the animal, and man.' In these words, Science leads up to Theology.

It will be noticed that in this extract the various forces operating in the material universe are traced to a common source. Touching this supreme and ultimate source of activity we seek further information.

Other matters directly observed also demand attention. Among natural objects we notice the works of man; and that the best of these were matters of careful thought before they became objective actualities. We notice also that the intelligent worker is far greater than his best works. From this universal generalization in all ages men have inferred with confidence that the universe and life and man's intelligence, this last the greatest of all, sprang from one supreme Intelligence.

This assured result at once suggests another. The distinction of right and wrong seems to be as widespread as human thought. And in all ages and races, as their beliefs are embodied in literature, we find, in all main outlines, the same moral code, which speaks to us with an authority from which there is neither appeal nor escape. This supreme authority, so far above all human legislation, shines out here and there amid the deepest depravity of fallen humanity. It demands explanation. And everywhere the same explanation has been given; viz. that the distinction between right and wrong, and the binding obligation to do

right, so closely inwoven in all human thought, are the voice and will of the intelligent Creator of the world and of man. This implies that He is also the righteous Ruler of men.

All this reveals the great value, in theology, of the moral and religious literature of the ancient world. In it we see laid open to our inspection the inner thought and life of men who lived long before the modern systems of morals and religion assumed their present form. Speaking as it does about important matters to which Natural Science only silently points, this ancient literature demands the careful attention of the theological student.

The same ancient literature reveals also a widespread expectation of exact retribution beyond death for all actions done on earth; and this as an explanation of the moral inequalities of the present life.

The above results belong to the domain of Natural Theology, which rests upon the teaching of Natural Science and reveals its value to the theologian. They reveal also the close relation between Science, Literature, and Theology, and the similarity of their methods. This alliance finds embodiment in the glorious parable of creation so familiar to us in the first chapter of the Bible.

The above three doctrines of Natural Theology, viz. (1) an intelligent Creator, (2) a righteous Lawgiver and Judge, and (3) Retribution beyond the grave, underlie more or less clearly the various religions of men. Conspicuous among these are Hinduism, the aboriginal religion of India; Buddhism, an offspring from, and in part a revolt against, the same, which has spread over China, Japan, and South-eastern Asia; the religion of Israel; Christianity, which arose in Israel in the decadence of the nation, and has become the religion of all the foremost nations; and Islam, a later offspring of the religion of Israel, which soon spread over Western Asia and North Africa, and is still spreading among savage races in Central Africa. All these religions possess sacred books containing reliable information about the

opinions held by their founders and chief teachers; and are well worth careful examination.

In the first two we notice the emphasis given, in the strange form of Transmigration, to the great doctrine of Retribution after death, and in the other three the homage paid to one personal Creator and Ruler of the world and of men, supplemented in Christianity and Islam by future Retribution.

Of the various religions of men, the most outstanding feature is that all the foremost nations are exclusively Christian; and that all others are either decadent, or stagnant, or are being helped by and are imitating the Christian nations. For an explanation of this remarkable phenomenon we turn to history.

Indisputably, Christianity arose suddenly, less than nineteen centuries ago, out of the remnant of Israel which had escaped, some centuries earlier, from captivity in a distant land. The sacred books of Israel reveal a clear knowledge of one personal God, the Creator and Ruler of all men, a knowledge unique in the ancient world. Yet, in spite of this great superiority, the religion of Israel had made little impression on the nations around, and the nation itself seemed to be sinking into ruin. Suddenly arose, through the teaching of a Man who was cruelly murdered in the prime of life by His fellow countrymen, but to whom His followers in all subsequent ages have bowed as divine, a religious movement which has made Israel's knowledge of God the universal belief of all progressive nations, and has given to the murdered Prophet a place in the veneration of men with which no other can for a moment be compared. In our search for further information about the intelligent Creator whose name we found written on the material world and whose voice we heard in the inborn moral sense of men, we turn to this supreme Teacher.

This definite result reveals the importance of History as another handmaid, in addition to Natural Science and the

Sacred Books, to the study of Theology. For the advent of this great Teacher has given to our race a new landmark of time, as the greatest event in the history of the world.

The next step in our research is to seek and test the historical reality of Jesus of Nazareth, what He actually did and taught and was or is. Since He lived long centuries ago our only sources of information are written documents. Fortunately abundant and reliable materials are ready to our hand. All the best materials are accessible to all men in the New Testament, which contains all extant Christian writings which can be traced to the first century : and their testimony receives decisive confirmation from the Christian literature of all succeeding centuries.

Our next step is to test the genuineness and historical truth, the authorship and date, of the various books of the New Testament, and the correctness of our copies. Elsewhere I have proved that at least four important letters may be accepted with full confidence as written by the Apostle Paul, and are so accepted by nearly all modern scholars, even by some who believe that their writer was in serious error about the actual teaching of Christ; also that the other nine letters attributed to him, or most of them, may with reasonable certainty be accepted as his. The general mutual agreement of the Four Gospels, amid many differences, and their agreement with the picture of Christ given in all the other books of the New Testament, leave no room for doubt of their substantial historical truth. Moreover, as I have shown, the deep underlying agreement, in all essentials, of the Gospel and First Epistle of John with the letters of Paul affords decisive proof that all these documents give a correct account of the actual teaching of Christ as there recorded and expounded.

Such is the primary documentary evidence for Christian Theology, i.e. for a reproduction of the actual teaching of Christ, and for an effort to understand it as accurately and fully as possible. By similar methods we can reproduce, with

reasonable confidence, the actual teaching of Buddha and of Mohammed; and the various stages of the development of the religious thought of India, and with still greater confidence that of Israel. In other words, the sacred books of the various ancient nations enable us to reproduce their thoughts about religion; and thus, by comparison and contrast, to estimate their worth, especially the worth and truth of the teaching of Christ.

Our next step, in the order of thought, is further comparison of the earliest copies and versions of the New Testament. This will reveal, amid substantial agreement, innumerable differences more or less important. To restore the original words written is the task of NEW TESTAMENT TEXTUAL CRITICISM. These differences are made accessible to scholars in what are called *Critical Editions* of the New Testament, giving a corrected text, with the various readings which support it. Fortunately, the chief results of this branch of research are embodied in the Revised English Version, and in its margin, where nearly all the more important readings still open to doubt are marked. These marginal notes indicate how small and comparatively unimportant these variations are.

Our next step further is a correct interpretation of the ancient text thus recovered. This involves a knowledge of the language in which the New Testament was written. Its acquisition is a first duty of all who wish to be pastors and teachers in the Church. Fortunately the language is easy and beautiful. A good working knowledge of it may be attained by any student of average intelligence, by a careful and loving study of the New Testament itself; especially if to this he adds the Septuagint Version of the Old Testament.

The student must ever remember that the English equivalents of Greek words and phrases, as given in grammars and lexicons, are only imperfect reproductions of the sense intended by the ancient writers. Even the simplest particles and inflexions, and many nouns and verbs, cannot be



accurately translated into English. Their meaning can be learnt only by close mental contact with the originals. Not a few words, e.g. *propitiation*, *angel*, and the still more important cognate words *holy* and *sanctify*, can be understood only from their use in the Old Testament. This careful study of the words of the Bible is much more important and less difficult than at first sight appears; and it will give an abundant harvest in a clearer comprehension of the message of Christ to men. Not unfrequently a good sermon may be found in a single Greek word.

This harvest of blessing is by no means beyond reach of devout students of the English Bible. To a large extent, in the *Revised Version* the Greek words have constant English equivalents. Moreover, great help may be found in a good English Concordance. Other translations, made on different principles, will afford further help. Among these, Weymouth's *New Testament in Modern Speech*, and *The Twentieth Century New Testament* take a foremost place. There is no limit to the extent to which a careful English reader may lessen the distance between the Sacred Writers and himself. But the barrier still remains. They who aspire to be shepherds of the flock are bound, so far as in them lies, to prepare themselves to hear the words of Christ and His apostles in the form in which they have come down to us. The Greek Testament should have a first place in the curriculum of all Theological Colleges.

The only method by which we can gain a reliable conception of the teaching and claims and historical reality of Christ is to concentrate our attention for a time on some one book of the New Testament. It will thus become to us a mirror in which we shall see reflected from one point of view the face and mind of Christ. If we have another book from the same author, this will give a more extensive reflection, and in some points reveal a development of the writer's own conception of Christ or His message. A book by another writer will give another reflection, from a different

point of view. Several such schools of thought are found in the New Testament.

All these demand careful study; including careful reconstruction of each writer's conception of Christ and the Gospel, and a comparison of each with the others, noting similarities and differences. We thus eliminate the personal peculiarities of each writer, and gain a wider conception of the teaching of Christ. Moreover, the profound harmony underlying the various conceptions of various New Testament writers, becoming with further study more and more profound and harmonious, will convince us that these conceptions are in the main reflections of historical and eternal reality.

Especially shall we note, amid many differences of phrase and thought, the deep underlying harmony between the letters of Paul, the records of his teaching in the Book of Acts, the Gospel and First Epistle of John, the Synoptic Gospels, and the Book of Revelation. The only explanation of the whole case is that the essential elements in common, which differ infinitely from all else in human literature except certain anticipations in the Old Testament, are due to the great Teacher at whose feet sat all the writers of the New Testament. And this judgement receives decisive confirmation in the infinite blessings received from these books by unnumbered myriads of men and women in all positions in life.

We have here the only safe method of theological research. Our conception of Christ and His teaching is derived, not from creeds or later traditions, but from the earliest extant records; and rests upon evidence which most careful testing proves to be trustworthy. If instead of it we take our theology from modern writers, we shall either confine our view to some one school of thought or find ourselves in the perplexity of theological controversy; and this before the facts of the case are before us. We must have the facts first, before we listen to modern opinions.

Modern books, some of which are needful, and many very helpful, in this research, are of value chiefly as they help us to understand the words and phrases of the New Testament, to trace and grasp the writers' line of thought, and to reproduce their conception of Christ and God and of His will concerning us. But we must be careful that they do not overshadow those Sacred Records which are the only trustworthy sources of our knowledge of these eternal realities.

A similar method will find in the Old Testament a substantially correct account of the history of the nation in which Christ was born; and in its religious beliefs we shall find clear indications of a unique knowledge of God which can be accounted for only by a revelation from Him not given to any other ancient nation. This is made evident by the contrast between the Old Testament and ancient Gentile literature. On the other hand, a comparison with the New Testament enables us to appreciate the epoch-making impulse given by Christ to the religious thought and life of mankind. The study of the Old Testament is also needful to explain the significance of the words, phrases, and modes of thought found in the New Testament.

At this point we will sum up some results of our research. The close agreement of the various books of the New Testament proves decisively that Jesus left in the hearts of all His earliest followers a deep conviction that He is infinitely greater and nearer to God than the greatest and best of men; and that they believed this because they had evidence which convinced them that His body, laid dead in the grave, had returned to life. Either this belief was true or the men who had gained for Him the homage of all subsequent ages were inspired by a deep and wide-spread delusion touching both Christ and God.

From this dilemma we turn to the history of the Church. That story is marked throughout, amid much heroism,

by superstition, unseemly contention, and sin, in the followers of Christ. Yet within three centuries of the death of Christ it became the religion of the greatest empire in the world. At a Council held in A.D. 325, a formula was drawn up and accepted touching the dignity of Christ and His relation to God, in substantial agreement with the teaching of the New Testament. And, after much contention, this form, amended, became, and is still, the confessed faith of a very large majority of the followers of Christ: and the faith which it embodies is the deep conviction of nearly all those who have done most to spread His name and teaching.

During many succeeding centuries the whole Church, in East and West, sank into deep and deeper corruption. Yet the claims of Christ were recognized. But the great doctrine of Salvation by Faith, so conspicuous in John ii. 12, iii. 16, Rom. i. 16, and elsewhere, was by many forgotten. This decay was arrested by a rediscovery and bold announcement of this great doctrine by Luther and others. So sudden and strong was the outburst of spiritual life thus evoked that the Church of the West was rent into two divisions of those who accepted and those who rejected this restored teaching. More than two centuries later, in England, in a time of spiritual declension, the nation was aroused by a proclamation by the Wesleys and their companions of the same doctrine of a free, full, and present Salvation through Faith. Similar teaching has been followed by later revivals, even in our own day. Thus, throughout the Christian era, the New Testament doctrine of the Son of God has been held fast in the various Christian communities: and the doctrine of salvation through faith, for all that believe, has ever been the chief instrument of aggressive and successful Christian work. All this proves the great value of Church History, as a confirmation of the teaching of the New Testament, and an important element of theological education.

With this vital Gospel truth, errors soon (cp. Gal. i. 6-9, Col. ii. 8) began to mingle. Of these, the most serious were perversions of important truths.

1. In the early centuries the Churches founded by the Apostles held together as one Christian brotherhood. Into this community newly planted Churches were received. But, from various causes, dissensions arose: and other communities were formed outside of, and in rivalry to, the original brotherhood. As existing everywhere, and holding the same faith, this last was called the Catholic Church in distinction from local communities separated from it. It was easy for the Churches which traced their origin to lineal descent from the Apostles to believe that to them only belonged the blessings of the New Covenant. This belief was strengthened by the early decay of these separated communities. The earliest and most conspicuous expression of this thought is found in the writings of Cyprian, bishop of Carthage from A.D. 248 to 258. He supports this claim to monopoly by appeal to the story of Korah in Num. xvi.; thus claiming for the pastors of the Church the prerogatives given in the Pentateuch to the family of Aaron. But this claim has no foundation in the New Testament, where the honour of priesthood, subordinate to the supreme priesthood of Christ, is conferred (1 Pet. ii. 5. 9, Rom. xii. 1) on all who put faith in Him, and no word is said suggesting any other priesthood. This claim to priestly prerogative, which has no foundation in the New Testament, has continued to our day, as a serious element of discord among the followers of Christ.

2. Overlooking the difference between the baptism of an unconscious infant and of one whose baptism is a confession of personal faith, Augustine assumes that, while a baptized infant is saved, those dying unbaptized are lost; and founds on these different fates of infants alike unconscious the strange doctrine that the salvation of one man and the eternal destruction of another depend only on the



mysterious will of God : see his *Reproof and Grace*, ch. 18. This last doctrine, but not Augustine's teaching about baptism, was strongly asserted by Calvin; e.g. his *Institutes*, bk. iii. 23, 'Whom God passes by, He reprobates; and from no other cause than His determination to exclude them from the inheritance which He predestines for His children. . . . The obstinate are not converted because God exerts not that mightier grace of which He is not destitute if He chose to display it.' So elsewhere frequently. This strange doctrine is a perversion of the great truth, nobly asserted by Augustine, that salvation is, from beginning to completion, a work of God and an accomplishment of a divine purpose, that we should never have begun to seek Him if He had not first sought us, and that every victory over sin is God's gift to us and work in us.

This serious error, repellent to all sense of justice and of the universal Love of God, lived on far into the nineteenth century. It received a strong protest from Arminius (died 1609) in Holland, and a mortal blow in England from Wesley and his companions, followers of Arminius; and is now nearly extinct.

The only safeguard against error, so apt to cling to all human conceptions of truth, even the most sacred, is a consciousness of this ever-present danger; and a careful sifting of the foundation of our faith, by tracing all our beliefs to the recorded words of Christ, or to the expositions of them by the writers of the New Testament. To separate the chaff from the wheat is specially obligatory on the pastors set to feed and guard the Flock of Christ. This sifting is not easy : for some errors are embalmed in helpful truth, and others are linked with important material interests, apt to warp our judgement or at least to impose silence. But the servants of Him who 'came into the world in order that He might bear witness to the truth,' and said 'I am the truth,' know well that He is abundantly able to repay whatever difficulty or loss is involved in their endeavour to give to

others, without admixture of error, His words of truth and life.

The last century has witnessed a progress in theology and religious thought not less valuable than that in Natural Science. The libraries of the East have been searched, and many valuable ancient copies of the books of the Bible have been found. These have been carefully examined, compared, and some of them published; with the happy result that we know now, with an intelligent certainty impossible a hundred years ago, what the Sacred Writers actually wrote. The languages of the Bible are understood now much better than they were then. Patient and careful efforts to trace the writers' line of thought and to catch their fuller meaning have shed welcome light on the sacred page: and, in a measure unthought of till our day, the results of sacred scholarship have been placed, at small cost, within reach of all readers.

This careful examination of the Bible has produced abundant and great and good results. On the whole, it has strongly confirmed the historical faith of the Church, i.e. those important elements common to the various Christian communities; and has removed some sources of theological discord, e.g. those elements of Calvin's teaching against which Arminius protested. It has banished from the pulpit repulsive and unwarranted pictures of the torments of the lost, so common in our fathers' day. But it has modified our conception of the authority of the Bible. Our fathers accepted all its statements, especially those bearing on religion and morals, as infallibly true. This theory of inerrancy has been disproved by more careful examination of the sacred documents. But this examination has revealed in them, amid marks of imperfection and error, especially in the Old Testament, decisive evidence, evoking rational certainty, both in facts and doctrines, touching all that we need to know. This sufficient evidence reveals in these sacred records the guiding Hand of God. And it has saved

us from the need of replying to objections, moral and historical, to which, under the discarded theory of infallible inspiration, there was no satisfactory answer.

This happy discovery has made needful a changed method of research and apologetic. Our fathers began by attempting to prove that the Bible is the inspired, and therefore infallible, Word of God : and on this platform they erected a system of theology. We have now a firmer and broader historical foundation, on which, apart from any theory of inspiration, intelligent faith in Christ rests securely.

We have nothing to fear from the most searching investigation. For, if conducted on right lines, it will lead us towards the truth : and to know the truth is ever for man's highest good. But we must recognize the limits of our knowledge, and the many secret influences which tend to warp all our judgements.

Especially we need to hold an even balance between the theological traditions of the past and fresh evidence. Just as the secular lessons learnt in childhood have been confirmed, or modified, or added to, by the experiences of later life, so we must sift carefully the grounds of our religious beliefs, knowing that all error obscures and weakens the truths with which it is apt to mingle, and assured that whatever truth man most needs to know is within reach of every patient and sincere seeker, and is well worth whatever the search may cost. There is no greater need to-day than for a careful and thorough investigation of the contents and credentials of the gospel of Christ.

Of such study, the benefits are manifold. In all ages, to devout men and women of all degrees of education, the careful reading of the Bible has been an abundant means of spiritual blessing and growth. From the sacred page and in the silent courts of this Temple of Truth, they have heard the voice of a Father in heaven. Even on its surface are flowers and fruit beautiful and nourishing. And their beauty and value increase in proportion to the closeness

of our mental contact with the thoughts of the sacred writers. We thus contemplate with increasing clearness and width of vision the mind of God and the eternal realities of which He is Himself infinitely the greatest. This beatific vision is the supreme goal and reward of sacred scholarship.

These blessings are within reach of all. An hour a week of careful and systematic Bible study, concentrated for a time on one book, say the First Gospel, and supplemented by ten minutes a day for prayerful review of the weekly lesson, will produce marvellous results. The only book needed is a Revised Version of the Bible with marginal references : although other books will help, if they do not distract attention. The student should make a list of names, find places on a map, ponder carefully and fix in the memory all religious teaching ; and constantly review past lessons. And week by week there will rise before his gladdened eyes, with increasing clearness, a vision of the Incarnate Son, and an ever-growing comprehension of His message to men, from one point of view. He will do well to pursue the same course with the Fourth Gospel, comparing it with the First. The comparison will create a new perspective, from another point of view, and almost a new revelation. Drawn by the increasing brightness of these visions, thousands of the busiest men and women have found time, shorter or longer, amid the hum of business around, in forenoon or afternoon, or in the quiet of evening, or on Sunday, for Bible study ; and have thus caught a radiance which has illumined the entire day and week.

Upon the appointed shepherds of the Flock of Christ a special responsibility rests in the matter of sacred scholarship. They are bound to seek pasture not only for themselves but for those under their charge, men and women with many and various needs and dangers. The equipment needed is a wide and deep knowledge of Christ's message to men : and this can be obtained only by careful and prolonged study of the sacred records. But, if begun

early and well directed, this is within reach of all Christian pastors. Every one, as he approaches ordination, should map out for himself a course of study extending over several years. Doubtless his programme will, through unforeseen causes, be from time to time modified. But this is much better than mere desultory reading, which is always unsatisfactory.

In each case, the course of study will be shaped and coloured by the student's own tastes and aptitudes : and this variety will enrich the Church with different types of teaching. But certain broad principles are everywhere applicable.

The programme must embrace a careful consecutive study of all the books of the **NEW TESTAMENT** : for these are the only reliable sources of the information needed. Next follows the **OLD TESTAMENT**, needful in order to reproduce the mental and spiritual environment of the writers of the New Testament and thus to make their words intelligible, and also revealing the long preparation for the gospel announced by Christ.

No Christian teacher can afford to be ignorant of the wonderful **STORY** of the **CHURCH**, especially of its chief turning-points, such as the Age of the Councils, the Reformation, and the Methodist Revival. Just as every thoughtful man learns from the failures and successes of his own past life, so may we learn all-important lessons from the story of the Church and the Churches in past ages. Moreover, these lessons will provide valuable matter for the pulpit and Bible class.

Since theology contains much which is known to us only by consecrated reasoning, the pastor needs to investigate carefully the processes of thought and the grounds of certainty and of moral obligation, i.e. Mental and Moral Science, or **PSYCHOLOGY** and **ETHICS**. To these must be added **PHILOSOPHY**, as defined at the beginning of this article. For only in the gospel do we find an explanation of the multitudinous phenomena of life : and we must learn to look at its various doctrines in the light of their bearing



upon whatever else we know and of whatever exists. In such a study we need the help of the best thinkers who have gone before us: and in marking out such a course the student will do well to seek guidance from experts in each branch.

It is to be hoped that, amid the many duties which press so heavily on the ablest of the followers of Christ, there will ever be found men who will make this highest wisdom the chief aim of lifelong pursuit, not merely in order to defend the truth from attacks and to purify our teaching from error, but also to lead us into a clearer light and into closer fellowship with Him who, because He is the Truth, is also the Light of the World.

A review of the progress of religious thought during the long ages gone by fills us with gratitude and hope. We remember how, amid prevalent idolatry, the prophets of Israel walked and talked with the Holy One of Israel, and how the Greek philosophers found time, in the twilight of the dawn of civilization, to ponder the mystery of the universe and of life. We notice the immense impulse to religious thought which followed the appearance of Christ, and the strange developments in succeeding ages, down to our own day. To the careless onlooker these may seem to be only a chaos of contending opinions and sects. But the various Christian communities are nearer together to-day, both in opinions and co-operation, than ever before. And amid many divisions we note everywhere a longing for unity.

The one safe path towards unity is an earnest and humble search for the truth, i.e. for the reality underlying conflicting opinions. In this search we have a divine Helper in the Spirit of the Truth, Himself a ray of the uncreated and personal Light, promised to us by Him who said, 'I am the Truth,' as one who 'will lead' His disciples 'into all the Truth.' This promise is a guarantee that no sincere theologian will labour in vain as a seeker for and guide to, the unity we all desire.

JOSEPH AGAR BEET.

## THE LIFE OF LORD WOLVERHAMPTON

*The Life of Henry Hartley Fowler, First Viscount Wolverhampton, G.C.S.I.* By his daughter, EDITH HENRIETTA FOWLER (Hon. Mrs. ROBERT HAMILTON). (London: Hutchinson & Co., 1912. 21s. net.)

FORTUNATE, or, rather, eminently successful, in life, Lord Wolverhampton has also been fortunate in his biographer, who, with filial reverence and affection, lit up and enlivened by more than ordinary filial humour and audacity, has, with great ability and marked fidelity, produced a living likeness of her father, and provided for the student and historian material of much value for the understanding of the period covered by his life. Mrs. Hamilton may at once be congratulated on the felicitous achievement of her far from easy task. She enters with full knowledge and in sufficient detail into the career of her father as a lawyer and financier, as a civic and political reformer and administrator, and as a leading layman of the Wesleyan Methodist Church, the first to wear a coronet, and the first to be admitted to the Cabinet and to the inner councils of the Crown. But the charm of her work lies in the pictures that she draws of his personal character and private life. In these she sometimes ventures to the verge of propriety, but she never oversteps it. Sometimes she seems to be poking fun at her father in an utterly unfilial fashion, but we are made to feel that he would have enjoyed it, and the reader finds it difficult to resent it. Her pleasantries heighten rather than depress our sense of the sterling excellence and greatness of the character portrayed. We feel that Henry Fowler was genuine and human to the core, a man of liberal principles

and conservative instincts, as he himself declared; a 'Right-Centre' man, as his friend Lord Morley describes him; a man of balanced judgement and perhaps excessive caution; a man who by his seriousness and earnestness and high ideals brought distinction to every office that he filled in Church and State; a deeply pious but not ostentatiously religious man; a man devoted to the public welfare as he conceived it, and wisely generous as well as just in all his dealings with his fellows, but lacking in imagination and almost devoid of humour and of social gaiety; a politician without guile, who won the respect of his opponents, and a courtier who, without a breath of flattery, commanded and received the confidence of his beloved Queen; a plain, unpretentious, sturdy, upright, middle-class English Christian gentleman, with all the virtues and the limitations of his kind. In his weaknesses as in his sturdy strength he stands before us in these living pages, and for this faithful, speaking likeness, we are indebted to the candour and the skill of his biographer. He could have chosen none more capable, and he would have been the first, if not to recognize some features in the portrait, at least to praise the painter and applaud the effort to be accurate and just. If somewhat overloaded with superfluous matter in the shape especially of letters of conventional appreciation, this exceedingly well written and superbly illustrated volume will easily maintain its place amongst the brightest and the most informing of the memoirs of our time. From first to last it teems with interest of almost every kind, domestic, social, political, religious. One is embarrassed by its riches of narrative and portraiture, of observation and reflection.

By virtue of their intimate and homely revelations, the earlier and the later chapters, to the ordinary reader, are the most attractive, and, from many points of view, they are the best. Outside these chapters, the bulk of the space is given to details of Lord Wolverhampton's public life and work. These tell the story of a life which he himself, the

least 'inventive' of men, once spoke of as 'a romance'—how a Methodist preacher's son, deprived by untoward circumstances of the university training which he coveted as a preparation for the Bar and the Bench and possibly the Woolsack, by sheer hard work and dogged and persistent energy, became an eminent solicitor and widely-influential man of business and affairs; how in his adopted town of Wolverhampton he engaged in civic duties and in philanthropic and religious enterprises which secured for him the confidence and the esteem of his fellow townsmen, who, at a very early age, made him their mayor and, afterwards, their representative in Parliament; how, by gifts of speech and marked administrative powers, he quickly rose to office and to influence in his party and the country, serving first as President of the Local Government Board, and then, successively, at intervals of many years, as Secretary of State for India, as Chancellor of the Duchy of Lancaster, and as President of the Council; how he attained to Cabinet rank and titles of nobility; and how, through all, he retained the virtues of his youth and manhood and maintained his allegiance to the Church and people of his birth and ancestry and choice. It is a fine, inspiring story, excellently told. Mrs. Hamilton has freely utilized her father's letters and speeches, and has availed herself of numerous tributes to his worth. From these, and from the reminiscences of his friends, we shall have occasion, incidentally, to quote; but, for the most part, leaving the highway of his public and political career, we shall accompany our frank and lively chaperone along the byways of his private and domestic life.

Lord Wolverhampton, who was born at Sunderland in 1830, and who was best known as Sir Henry Fowler, was the son of the Rev. Joseph Fowler, one of the ablest and most eminent and respected of the earlier Wesleyan ministers, a man of culture and sagacity whose piety, integrity, and great administrative gifts made him a power in the Con-

nexion and the Conference, of which he was the Secretary, and of which, had he lived, he would almost certainly have been elected President in spite of his advanced and independent views in matters both of Church and State. He was a native of Bradford, in Yorkshire, and was a fine specimen of the early West Riding Methodists. His father was a personal friend of John Wesley, and he himself was largely influenced by Mr. Crosse, the famous Methodist vicar of Bradford, who welcomed to his pulpit both Fletcher and Wesley, and always insisted on his curates being Methodists like himself. Dr. Benjamin Gregory, who in his *Side-Lights* gives the fullest account of his friend and colleague, was impressed by the gravity and strictness, almost to sternness and austerity, of Joseph Fowler; but these qualities, as in his more distinguished son, were 'wonderfully softened, sweetened, and subdued by other characteristics.' Sir Henry's mother, Elizabeth Macneil Laing, half-sister to Mr. James Hartley, M.P. for Sunderland, and Mr. John Hartley, an ironmaster of South Staffordshire, was of Scottish and of Manx extraction. She belonged to the opposite camp in politics, but she was 'a perfect helpmeet to her husband, supplying, in her cheerful disposition and sunshiny temperament, a counterpart to his sombre, stern, and reserved character. She was blessed especially with the rare attribute of common sense, and this her son inherited from her: contrary to proverbial tradition, it was his father whom he mainly resembled, though his mother gave him her singularly sweet and kindly smile.' Sir Henry used to say that though he himself was a regular Saxon, he thought that a little Celtic blood had come through the Manx woman to his children. The home into which he was born was pervaded by an atmosphere of unworldliness, so that, as Mrs. Hamilton remarks, 'there was no room for the pretence which vulgarizes, and the anxiety which cramps, so much middle-class life. Such a home is described in *Concerning Isabel Carnaby*, and such were the principles in which young



Methodists were trained. "They were early taught by their father that the only two things of importance in this life were salvation and education; likewise that the verb *To be* is of infinite moment, the verb *To do* of great weight, and the verb *To have* of no significance at all."

Sir Henry's earliest recollection was going to see Lord Macaulay chaired in Leeds after his election in 1832, and, although he was only two-and-a-half years old, he seems to have been indelibly impressed. He went home and told his parents that when he was a man he should like to be 'a real Macaulay.' When in Leeds he used to attend all the funerals in the graveyard adjoining the preacher's house, with a little volume of Baxter's *Saints' Rest* tucked under his arm. Dr. Gregory refers to him as 'the little master of the Brunswick preacher's house. He was a fluent, self-possessed little gentleman, of four years old, who fixed a scrutinizing, measure-taking gaze upon his interlocutor, following up an answer by a counter-question, . . . and his precocious parleying gave promise of debating power which has not been unfulfilled.' That the child was father to the man comes out in many a story of these early days. His grandmother Fowler, for instance, one day showed him her watch and told him it should be his when she went to heaven. 'A few days afterwards he considerably asked her if she wouldn't like to be going to heaven soon.' When his sister had fever he would never go farther into her room than the end of the drawers, from which he could help himself to the grapes, thus early displaying the caution for which he was famous all through life. When at the Woodhouse Grove School we find him asking in his letters home, not only for the customary 'tuck,' his appetite for which was normal, but for newspapers, and for still more newspapers. These home letters are fine reading: we only wish that we could quote more freely from them: 'December 8, 1841. . . . As Christmas is now approaching I shall be looking out for a parcel (larger than usual because of

Christmas). 'If you could, I should like you to enclose in my parcel Butler's Atlas and Johnson's Dictionary; besides the cake and other sweetmeats I should like a stick or two of Spanish. . . . Tell Mary Miss Morley is engaged to Mr. Smetham. On the 5th of November we had a piece of parkin and a large bonfire. On Mrs. Morley's birthday we were treated with Goose for dinner and for supper buns and TEA. . . .' When his father was stationed in Great Queen Street, London, young Henry was sent to St. Saviour's School, Southwark, and on his way he had to pass a shop where judges' robes were displayed in the window. 'He often stopped to gaze at them, and even then looked forward to being a judge himself, after a distinguished career at the Bar'; an ambition rendered impossible by his father's early death. 'When a day boy at St. Saviour's,' runs the only other anecdote that we must quote from these revealing early days, 'he was allowed fourpence a day for his lunch, and his expenditure of the same was most characteristic of his future development: he spent twopence on his meal, a penny to read the *Times*, and a penny he gave as a tip to the waiter.'

The story of Sir Henry's courtship affords an early opportunity for his vivacious daughter's piquant pen. When quite a boy, he had made up his mind to marry Ellen Thorneycroft, a wealthy heiress in the Midlands, and, when he came of age, this determination was confirmed by a remark of his father on the receipt of a letter from the young lady respecting a projected visit to the Exhibition of 1851. 'That is the sort of girl,' he said, 'I should like you to marry.' The liking of Miss Thorneycroft for young Fowler, in spite of the disparity between their circumstances, was also deepened by the prophetic insight of a girl friend, who remarked to the ambitious heiress, 'Ellen, that man will go far, and he will take you with him.' But there were many obstacles, and much delay. Her family and friends were much against the match; much mischief was made,

and many misunderstandings arose between the lovers before the current of true love ran smoothly and eventually issued in a perfect union of hearts and lives and half a century of married bliss. In explanation of the long and sombre love-letters of her father, which she reproduces *in extenso*—letters which provoke the question, ‘Was ever woman in such manner wooed, outside the pages of Defoe’s *Religious Courtship*?’—Mrs. Hamilton observes—

His temperament, it must be remembered, was sombre and proudly reserved. No spirit of light-heartedness ever broke through the dead earnestness of all his purposes, no cheerful optimism ever brightened a natural outlook of gloom. Moreover, he was profoundly ignorant, then, as, indeed, he was fifty years later, of a woman’s ways. His wife, as a wife, he perfectly understood, and appreciated, and adored; but his wife as a woman he could never have fully comprehended, for there was no feminine light within him, as there is in many men, to show up the intricacies and inconsistencies of a woman’s nature, beyond the boundaries of even her actions and speech. His love-letters show how utterly lost he was in the perplexities of her caprice, and how gravely and almost grimly he dealt with situations that really needed a far lighter hand. But in the young man, as in the old, his touch was never light. It was strong, and firm, and sure, and heavy. A splendid hand for a woman to clasp and cling to, and be guided by through life’s long journey; and no couple ever walked more perfectly hand in hand than did my father and mother during all their married experience; but he was incapable of flirting for one moment even with the woman he loved, and was utterly unconscious of the flirting instinct which lurks in the woman’s side of every love-affair.

All was well with them, however, for their troubled courtship ended well, and Mrs. Hamilton has taken pains to show that their complete and undiminished happiness sprang from their perfect union in God. By education and experience, and by their ever-growing devotion to the cause of God and human welfare, they were suited to each other, and their whole married life exemplified the blessedness of those—

... whose lives are faithful prayers,  
Whose loves in higher love endure:  
What souls possess themselves so pure,  
Or is there blessedness like theirs?

The chapter devoted to Lady Wolverhampton, and the admirable portrait of her, are amongst the chief attractions of the book. Her ladyship was intimately associated with her husband in public as well as in his private life, and, indeed, the two became, as they still are, inseparable. Some of their earliest and lifelong friends were the daughters of the Rev. G. B. Macdonald, afterwards known to the world as Lady Burne-Jones, Lady Poynter, Mrs. Kipling, and Mrs. Alfred Baldwin. Speaking for the rest, Mrs. Baldwin expresses the warmest admiration and affection for Lady Wolverhampton, and says that 'she had as marked a personality as her husband, and equally impressed my mind.' She remembers how, in the midst of their boisterous discussions at the tea-table, Mrs. Fowler's voice would be heard from behind the urn, in the most good-tempered tone: 'Henry, I entirely disagree with you.' Once a very intimate friend of the Fowlers was explaining to her little girl that everybody does wrong at times. 'Except Lady Fowler,' corrected the child; and Mrs. Hamilton, who adds that 'truth is found in the mouths of babes and sucklings,' shows how perfectly her mother understood her father and knew how to manage him.

'My mother,' she says, 'was not only a very good woman, but a very wise one, and her judgements were a great lever to all her husband's public and private actions. . . . Everything he did he talked over first with her, and he never, to my knowledge, acted contrary to her counsel. When anything was suggested of which he disapproved, he always, to quote her words, "struck his top note first"; but if we had only enlisted her sympathies on the other side . . . she would always bring him to see the matter in another light and finally to consent. "Leave it to me"—so she would assure our anxious hearts, and no combination of governments, no powers of earth, we almost felt no intervention from heaven, could have been so potent in our service as that simple sentence.'

She also tells two stories of the way in which her mother's sympathetic nature invited confidence. One is about Sir William Harcourt, who confided to her at a dinner-party that 'when his eldest son first went to Eton, he went down

himself from London, putting aside all other engagements, every night for the first week, to bid the boy good-night for fear he should be feeling homesick.' The other is about Lord Kimberley, who told her that during his life as an ambassador in St. Petersburg, they lost one of their children, and that 'a day never goes by without my seeing again that little dead face.' 'Surely,' adds our author, 'it was the mother heart which drew forth from such unlikely men these tender confidences.' With all her gentleness and tenderness, her ladyship could always hold her own. She had plenty of spirit, and once at least she made a sharp retort, but this was richly earned. 'Just after she had been honoured by the Queen conferring on her the Imperial Order of the Crown of India, a noted Member of Parliament, whose previous history had somewhat interfered with his promotion, said to her rather rudely: 'And what have you done, I should like to know, to be made a C.I.?' 'Behaved myself,' she smilingly replied; 'and if you had done the same you might have had something too.'

The later chapters, dealing with Lord Wolverhampton's home life and his personal peculiarities, are equally revealing and diverting. Not that his ever-humorous daughter is always poking fun at him. She has as keen an insight as her mother into the stronger and the nobler elements in his character, and, whilst illustrating his strange limitations and defects—his lack of humour and imagination, his lack of interest in music, painting, poetry, his puritan aversion from the ordinary forms of recreation and amusement—she does not fail to set before us his breadth of view and tolerance in matters in which he might have been expected to display both narrowness and bigotry; his wise beneficence, his fair-mindedness, his tender-heartedness, his courtesy to his opponents, his loyalty and fealty to his friends and sovereign; his patriotic and disinterested service of his country and his kind. Of his religious life she gives us glimpses which confirm the testimony of all who, like Sir Robert Perks,



were intimately acquainted with him in the daily rounds of business and society. She never heard her father offer an extemporary prayer, although he regularly led the family devotions and met and spoke in class; but of his personal piety she speaks without misgiving—

With regard to that life of the Spirit which few laymen show or share, and the strength of which none can gauge, and few can guess, all that we can say of it is that it was there. Of that all who came into contact with my father are perfectly sure. He was very reserved in religious matters . . . but it was perfectly plain to all that knew him that he was essentially a religious man. . . . The life of the Spirit beat through all his active, and what men would call, his secular life. And it was no trick of eloquence, no harmony of oratory, but the living power of a good man which weighted his words with that convincing force which all men felt who heard him speak.

Sir Robert Perks, his partner for so many years, says: 'He did not often speak of personal religion, but now and then he did to me; and when he spoke there was no possibility of mistaking the firm rock on which his faith was built.' Two archbishops and two bishops speak to the same effect, and Major Hay, who knew him well, describes the general impression left upon his mind by his intimate friend as that of 'a gracious influence working through a strong personality.' These tributes to her father's piety his daughter dwells upon with loving pride, and when she speaks of his association with the Wesleyan Methodist Church, of his lifelong devotion to its interests in all the departments of its service to humanity in this and other lands, and especially of the service which Methodism rendered to her father, supplying defects in his character and greatly enriching his life, she rises into passages of radiant eloquence. She is familiar with the history of Methodism; she understands its genius and mission; she appreciates its 'warmer atmosphere.' To her it is a world-wide Brotherhood, 'as beautiful as it is unique,' and she remarks that whilst her father 'felt for politics the sentiments of a lover, he felt for Methodism the love of a son.'

And I remember how his face would never fail to light up at the mere mention of Methodism, or anything connected with it. Often, when tired lines were stencilled across his brow, when marks of vexation were cut deep in his countenance, we would purposely turn the talk to Methodism, and instantly his whole face would change and radiate with that sunshine in which all thoughts of his Church were steeped. So have I seen a woman's face shine when she watched her children. So have I seen a child's face brighten as it looked up into its mother's smile. So have I seen a preacher's face glow with the radiance of his theme.

She also dwells with pride upon her father's gifts and triumphs as a speaker, and quotes extensively from his more important deliverances on politics and religion. She does not claim for him the gifts of oratory, but of clear, convincing, and persuasive speech. Lord Morley considered him 'one of the best speakers in the House,' and in his prime he was as effective on the platform. His fine voice and excellent delivery told on every kind of audience, whilst the facts and arguments he marshalled for his purpose sometimes overbore all opposition and won for him a splendid victory. One of his 'crowded hours of glorious life' was when in the House in 1895 he converted most of his opponents on the question of the Indian Cotton Duties, and saved the Government from imminent peril. 'There has been nothing like it since Sennacherib,' wrote Sir William Harcourt; and the Queen, with whom Sir Henry was always *persona grata*, went out of her way to thank him and congratulate him on his brilliant success. Another of his greatest efforts was his speech on Methodism, delivered at City Road, and echoing still in the Connexion with its words of caution and of warning against the mixing up of party politics with our Church life. And still another was his powerful plea for Foreign Missions—a plea that might do admirable service were it now reprinted for the centenary celebrations of the Society.

It is with manifest and keen delight, however, that his daughter turns from these more serious and substantial matters to the lighter side of their domestic life, and to

the more amusing of her father's idiosyncrasies. Behind the 'snapshots' that she gives us, it is easy to discern the mirthful twinkle of her photographic eye—

As we grew older, when he returned tired from London, for a week-end at home, he would sit down to dinner with the request, 'Amuse me'; which we were always expected to do. . . . He desired above all things, to make his children happy; but happy in his way and not in their own. . . . As my sister once said: 'Father always let us have his own way, and gave us everything he wanted.' All this was a source of the greatest amusement to us—and to him, too, when we pointed out how funny he was. . . . As my brother once said: 'We have had many jokes, as well as most other things, at father's expense.' . . . His orders in the home were always stern and peremptory; but no one was more surprised than he when they were obeyed. . . . I remember my mother's maid once saying to her about a new butler: 'He is getting on much better, my lady; you see, he is learning not to take any notice of what Sir Henry says.' . . . We had an ancient gardener, also, of about thirty years' standing, whom my father dismissed nearly every week. But the old man would follow him all over the garden, discussing matters of Church and State (he was an ardent Churchman and a strong Tory), and leaving master's orders of dismissal to take care of themselves. Yet with all his servants this master was very popular. . . . He always spent his Sundays at home—the week-end visit was an abomination to him, and he never dined out anywhere on Sunday evenings. But at five o'clock, when we sat down to Sunday tea, in a more solemn and fixed manner than on a weekday, a great gloom always fell upon my father's mind—generally in connexion with the future of the Liberal party. Pessimism swelled almost to despair, and this state lasted till six o'clock, when he retired to his library to read the evening service, two or three sermons, a hymn from the Methodist hymn-book, and a sort of dessert of what we used to call Sunday magazines. . . . All good sermons he loved. Liddon's were special favourites, also Westcott's, but, of living preachers, he liked Campbell Morgan's, I think, the best. . . . At a quarter-past eight—almost to the moment—he would lay down his books, and hold out his hand, which my mother promptly took, and they sat hand-in-hand for a quarter of an hour until supper was announced, as it was part of our evangelical training to dine early on Sundays. Beyond this they rarely showed any demonstration one towards the other.

The book is a feast of reading about a Christian English gentleman of sterling qualities of mind and heart, who served his generation with strenuous ability, and both as

man and statesman, enriched the life of the nation with a stainless name, and with a high example of devotion to the public good. In taking leave of it, one likes to picture Lord and Lady Wolverhampton, hand in hand, still 'sitting, crowned with good,' and in the eternal Sabbath finding rest and strength for loftier service and unceasing praise. When Lady Wolverhampton passed away two years ago, his lordship soon collapsed. One day he said to his son: 'I can't understand where your mother is, and why I can't see her?' and when the reply came: 'You will see her soon now, and then you will understand everything,' he seemed content and only repeated: 'Are you sure?' and received the 'Quite sure' with a sigh of relief. They were born in the same year and died in the same year, and 'in their death they were not divided.'

Mounting in love's perpetual fire,

they passed from mortal sight but not from mortal memory. 'The last words my father spoke,' says Mrs. Hamilton, 'were characteristic of his life of service and his loyal sense of duty. He tried to leave his bed, and when the nurse remonstrated, he said: "Don't keep me. I must go. The King has sent for me, and I must not keep the King waiting." Truly it was a King who had summoned His servant, and he passed into His Presence on February 25, 1911, after a few days of complete unconsciousness.'

T. ALEXANDER SEED.

## THE CHRISTIAN CERTAINTIES

*Die Religion in Geschichte und Gegenwart.* Vol. i-iii. (Tübingen, 1909.)

*Können wir noch Christen sein?* and other works. By  
 RUDOLF EUCKEN.

*The Cambridge Mediaeval History.* Article on Arianism. By  
 H. M. GWATKIN, D.D. (Cambridge, 1911.)

EVERY generation of men loves to say that it is living in an age of transition. Most generations like to think that the difficulties confronting them are greater than any that their fathers knew. There is a stimulus in the thought that we have to shoulder heavier burdens and face more relentless enemies than those whose places we are taking. Our own age is no exception to this rule. We seem to be living in the midst of momentous changes—in the life of the nations, the reconstitution of society, and the organization of industry, no less than in the realms of thought and of religion. Some look forward with hope to the day when the trembling of the earth and heaven shall end in the establishment of the things that cannot be shaken. Others can see in the future little but ruin and disaster, a certain fearful expectation of judgement. Others again would bid us, as Christian believers, do like the armies of olden times and go into winter quarters until some springtide of revival comes.

Yet when we face boldly what transition means we are certain that we ought not to fear changes, for an age that was not an age of change would be dead. The word of power to-day is not law but life, life that is always becoming more rich and wonderful. It may be true that the stream of life of which we are a part is flowing more rapidly now than in some previous years, that it has swept away in its



onward movement some of the older barriers, that it has sapped the foundations of some ancient monuments. But we who believe in God cannot think of such changes as the overflowing waters sweeping away our safe hiding-place, much more are they the coming in of the rising tide of the knowledge of the Lord that is to cover the earth.

As we look back over the past we see two majestic structures that seemed to rise above all the troubled waters of change, the manifest tokens of the presence of the living God—the sovereign Church of Christendom, and the infallible Word of God. There are noble stories gathered round each. Who can fail to reverence the grand conception of such a master of men as Hildebrand? High above all the disturbances of worldly life he saw the great central power that was to wield the sword of the Lord and of Peter, judging monarchs and nations alike, able to make the heir of the Caesars stand in humblest penitence before the vicar of Christ. Or again when Luther comes, and having himself found peace through believing—

Reclaims God's earth for God. . . .

Sets up God's rule again by simple means,

Re-opens a shut book and all is done,

who can miss the grandeur of soul of those who were ready to bear the loss of all things that this Book might still remain their own? True they made claims for it that it never makes for itself; so treated it that Bellarmine could speak of 'the paper Pope of the Protestants'; made it the standard not only of faith but even of science and history. Yet they won from it strength that nerved their arms and put iron into their blood, and taught them to endure hardness as good soldiers of Jesus Christ.

For us, both of these conceptions are gone for ever. At the bar of history and of knowledge they have been tried and found wanting. There is on earth a City of God such as Augustine depicted. God is its glory, it is co-extensive with the good, it comprehends all the saints. We cannot under-

stand Christianity till we have seen that City and made our own citizenship a reality. But its centre is not at Rome, nor at any place on earth. There is one Book surpassing all others. We still turn again and again to those marvellous pages where, as Thackeray puts it, 'so many stricken hearts, so many tender and faithful souls, have found comfort under calamity and refuge and hope in affliction.' But this Book can never again be appealed to to settle matters of science, or to silence the voice of the searcher after knowledge. Whether it has become to us less divine or more, it has certainly become more human.

At the present moment, whilst the thrones of these two great ruling ideas of the past remain unfilled, we are in danger in two directions. On the one hand, we may reject the witness of the Church, and, declaring that religion is not a matter of creeds or Churches but of the individual soul and conscience, set ourselves to work out each for himself our own view of the world, as though we were the first who ever burst into such realms of thought. Or, on the other hand, acting on the prevalent assumption that the value of anything is to be determined by its worth for ourselves, or accepting the plausible statement that everything that is inspiring is inspired, we may construct a new type of religion, delightfully hospitable to all varieties of thought, but entirely vague as to what the things are that really matter. A sprinkling of Christianity, a touch of Pantheism, a spice of Pragmatism, with a genial flavour of modern culture, may make up something good enough to talk about and philosophize upon, but surely nothing strong enough to live by, or compelling enough to die for.

If we are to be Christians in reality we must have no doubt as to the real foundations of our faith. When these are rightly understood, all that is true in the doctrines of the infallible Book and the infallible Church comes back to us with constraining power.

## I

The abiding foundation of all authority is *Christ Himself*, as the greatest Fact in history and as a present Saviour. 'Our all is at stake' here, as Athanasius said so long ago. For us everything depends upon the reality of our faith that in Him 'the Word was made flesh and dwelt amongst us.' To the student of theology there is nothing more impressive than the flood of new books constantly published, dealing with the place, the meaning, the teaching, the value of Jesus. Lifted up from the earth He is drawing all men to Himself, some to worship, others to criticize, but all eager to learn His secret. Many will recall the close of Schweitzer's brilliant work, *The Quest of the Historical Jesus*, a book falling far short of a full understanding of our Lord, yet of unfailing interest. The author says: 'He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: "Follow Me!" and sets us to the tasks which He has to fulfil for our time. He commands; and to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they will pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.' Or one might quote the noble tributes to the life and character of our Lord to be found in such writers as Bousset and Wernle, who exhaust all the powers of language in the crowns they weave for His brow.

Yet when we come to close terms with much of this teaching we find that whilst the highest honours are paid to Jesus as the one who realized in His own life the entry of the divine into the human, the acknowledgement of His supremacy stops short of worship, and stumbles at the thought that at one special period of history God became man.

In one of the great Encyclopaedias of Religion now appear-

ing in Germany, representing the views of the powerful religious-historical school of thought, to which Bousset and Wernle belong, an effort is made to show how all that is valuable in the old forms of thought may still be conserved. Coming to the great saying of John iii. 16, 'For God so loved the world that He gave His only-begotten Son,' we are told that we may translate it into our own modern language by saying: 'This is the secret of the divine love for the world, that the Divine when it appears in the world must by a necessity of nature always die for the world's salvation.'<sup>1</sup> If it seems cruel to quote words which savour so much of the study, and which are so disastrously successful in robbing of all their grace and glory one of the grandest sayings of the New Testament, we may turn elsewhere in the same work. In the article on 'Jesus Christ in the present day,' Baumgarten seeks to show why we may still say 'Our Saviour.' His answer is that through Jesus, the greatest revealer of God, the greatest creative religious personality of our race, comes to us in our sin and misery the assurance of the grace and pity of our Father God.<sup>2</sup>

It is so with Eucken, whose influence in our own country has so steadily increased, and to whom we owe much for his insistence on the fact that all our culture is incomplete till the place of the spiritual is admitted. When he comes to deal with Jesus he protests against 'riveting a fundamental fact to some particular point in history.' The necessity is rather to treat 'this point simply as the high-water mark of a movement which embraces the whole of humanity . . . a continuous work, an activity which calls for constant renewal, a life-stream which is always flowing.'<sup>3</sup> We must not disguise from ourselves the meaning of such words. If they are true the unique authority of Jesus is gone, and some day even He may be surpassed by some more satisfying

<sup>1</sup> *Die Religion in Geschichte und Gegenwart*, Band i, 1780.

<sup>2</sup> *Ibid.*, Band iii, 432, 433.

<sup>3</sup> *Christianity and the New Idealism*, p. 80.

Incarnation. There are many echoes of this teaching around us, some coming from those who are playing with the ideas of Theosophy. It steadies us to remember that after all this teaching is not new, not the product of the modern evolutionary theories, but at least as old as the beginning of the third century. When Celsus wrote the first philosophical attack upon Christianity he scoffed at the idea that so great an event as the Incarnation could have happened so late, and could have been limited to an obscure corner of the world. Origen's answer is strangely apposite to our modern needs. He points out that to the full Christian faith the Word had always been present in the world. 'For no noble deed among men has ever been done without the Divine Word visiting the souls of those who even for a brief space were able to receive such operations.' He goes on to speak of the preparation in the history of Israel for the coming of Christ. And he argues that 'there is nothing absurd in the fact that to the Jews, with whom were the prophets, the Son of God was sent; so that beginning with them in bodily form He might arise in power and spirit upon a world of souls desiring to be no longer bereft of God.'<sup>1</sup>

Origen's whole reply deserves most careful study. He seems to grasp his problems so much more firmly than many modern writers. When we ask why this is so, the answer seems to be that he reckons in earnest with the thought of a personal God, a conception so often blurred by a cloud of fine words about 'the spiritual Life.' If Eucken, who writes so nobly about Christianity as the religion of moral redemption, were to work out more fully what sin means to a personal God, he might come to see that only by a supreme personal act of God could His righteousness be vindicated, and His atoning purpose be fulfilled. And then he would be driven back to make much greater affirmations about Christ.

Here, then, is the great all-important parting of the

---

<sup>1</sup> Origen, *Contra Celsum*, vi, 78, 79.



ways. And whilst many try to find a middle position, it is one of Eucken's merits that he sees quite clearly how much is involved. Speaking of those who wish to stop short of a full confession of Christ's divinity and yet shrink from a humanitarian position, he says: 'All attempts to take shelter in a mediating position are shattered against a relentless Either-Or. . . . If Jesus is not God, if Christ is not the second Person in the Trinity, then He is man; not a man like ourselves, but still man.'<sup>1</sup> So much at least we might have learnt from the Arian controversy, which showed, as Dr. Gwatkin says, that 'in seeking a *via media* between a Christian and a Unitarian interpretation of the Gospel, Arius managed to combine the difficulties of both without securing the advantages of either.'<sup>2</sup> There are modern applications of that rather caustic sentence.

Here, then, we take our stand upon the first great Christian certainty—Immanuel, God with us. From this springs the whole authority of Christianity. Doubtless a multitude of questions arise as to the extent and limits of this authority. The words of Jesus have often been appealed to on matters about which one is quite sure He would have said: 'Man, who made Me a judge or a divider over you?' But when we know—

That the Eternal and Divine  
Did, nineteen centuries ago,  
In very truth. . . . Enough! you know  
The all-stupendous tale,—that Birth,  
That Life, that Death!

then, we have our feet upon the Rock, and may face all the problems of life and thought without dismay.

## II

From Christ there comes back to us the supreme authority of the Scriptures. The older hymn-writers loved to sing of Christ—

---

<sup>1</sup> *Können wir noch Christen sein?* p. 37.

<sup>2</sup> *Cambridge Mediaeval History*, vol. i, p. 119.

Chief subject of the sacred book,  
Thou fillest all and Thou alone.

So they found Him everywhere, in the Song of Songs as well as in the Gospels, in Leviticus as well as in the writings of St. John.

In all this, foreign as much of it appears to our own ways of thinking, there is an essential truth. The Bible is unique because it brings Christ to us. In His manifestation we see a great historic redemptive act of God. Looking backwards we see the preparation for this act in the history of one people. We trace the growth through ignorance and error and wrong of the faith in the one almighty, all-holy God. We follow, through all its various phases, the expectation of some fuller and final revelation. And we draw the conclusion of John that whilst the Light was always in the world, shining on darkened hearts that only discerned fugitive glimpses of it, in Babylon and in Athens as well as in Jerusalem, yet all the time God was cleaving 'a channel for the waterflood, a way for the lightning of the thunder,' and that channel and that way lay along the history of Israel.

Hence it is futile to ask whether there is not as much inspiration in the *Apology of Socrates* as in the book of Esther. Such a question misses the point entirely. We claim for the Bible that it is the appointed record of the special revelation that came along the history of Israel. Within it almost every aspect of the national life is represented—fierce patriotism in Esther, pure human love in the Song of Songs, philosophic doubt in Ecclesiastes, as well as intense moral earnestness in the prophets, and yearning desire after communion with God in the Psalms. But each book is to be judged according to its connexion with the whole. And regarded as a whole the books which form the Bible are all in direct connexion with God's historical revelation which culminated in Christ. Their authority derives from Him. If He is not unique,

but only one great personal manifestation of an ever-developing incarnation of the divine in the human, then they have no special claim to reverence apart from their intrinsic worth. But if He is what faith claims for Him, then the Book which shows the growth of the life into which He was to be born, and did so much to foster and increase that life, is itself unique.

In the same way we approach the books of the New Testament. We are asked whether the *Imitatio Christi* is not truly inspired by the Spirit of God. 'Why,' one sometimes reads, 'should we pay so much attention to what Paul said, our fellow-believer in Jesus?' Again we find the answer when we deal in earnest with the fact of Christ. Granted such a fact, the teaching of those who lived and walked with Christ, and who experienced the first fullness of the new stream of power which He brought into the world, must be of transcendent value. But more than that, we must believe that God, who fulfilled His own redeeming purpose in the gift of Christ, did not stop short without giving the interpretation of His unspeakable gift. We may not claim that even apostles were always right on special points or in modes of argument. Even though Christ dwelt within them they were not infallible, any more than they were sinless. But in their broad interpretation of the meaning of the gospel, God's last and crowning work for all mankind, we must believe that they were right.

One is convinced that it is along such lines of thought that deliverance is to be found from the subjectivity and uncertainty that marks so many discussions of the permanent authority of the Scriptures. Loyally accepting and absorbing all that criticism and science and history have got to teach us about the Bible, we shall come back to it through Christ Himself, and find that it still remains all-sufficient as the supreme standard of faith and charter of privileges of the Christian Church.

## III

The authority of Christ and of the Bible is confirmed and sealed by the witness of a living experience. Without this all argument is vain. 'No man can say, Jesus is Lord, but in the Holy Spirit,' says St. Paul. The lordship of Jesus must be proved, not by logic or by argument, but by the response of the human personality to the divine fact. But when we have said this we are at once forced to further questionings. On the other hand we have those who base all authority on the light within. Starting from the strong conviction that every man must give account of himself before God, they have despised Churches, Creeds, Sacraments, common worship, in some extreme cases such as Wesley met, even the Bible itself, and have given themselves up to silent waiting upon God, certain that light will thus be given to them. On the other hand we have those who are conscious that the voice of God heard individually and in secret cannot afford a sufficient guide for life. In some way it must take outward form, and be embodied in some external institution. Individual experience is uncertain and diverse, dependent upon temperament and environment. Put in place of it a Church indwelt by the Holy Spirit, in touch with the permanent and time-transcending realities, but yet able to speak words of sound counsel and guidance through all the changes of this evolving world, and all perplexity is gone.

We are able to see our way between these two extremes when we go back to the famous passage in the Gospel on which so much has been founded. Our Lord has just asked: 'Who say ye that I am?' Peter stands there, with a new wonder dawning in his eyes, and bursts out: 'The Christ of God.' Jesus looks on him with gladness and declares: 'Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' And then He adds: 'Thou art Peter, and upon this rock will I build

my Church; and the gates of Hades shall not prevail against it.' What does that mean? That the Church depends on Peter? Yes! That Peter was given some authority with power to transmit it mechanically to others, who were to be after him the rulers of the Church? Most assuredly, No! The Church was built upon Peter the *confessor*, on the man who had first experienced the meaning of the presence of Jesus on earth. Mediated through his experience came the faith of the other disciples, of James and John and the company of believers in the earliest days. Through them and those who have followed them, and have verified in their souls the reality of this first confession, our faith has come to us. We are linked by a thousand ties to those who have gone before us; the great multitude that no man can number of those who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb.

They have had the keys of the kingdom of heaven because through their own assurance they have opened the door to others. Theirs is the power to bind and loose because they have God's own word of authority within their hearts, and can declare it to the world. The authority of the Church is the authority of the verified experience of all believers of every age. It is not authoritative as to the intellectual form of dogmas; no creed, however venerable, can fetter the growing experience of a living Church. But amidst all varieties of expression it bears its witness to the great transcendent facts that God was in Christ reconciling the world unto Himself, and that there is no condemnation to those who are in Christ Jesus.

Here then is the essential core of the Roman doctrine of the infallible Church, the explanation which gives life and meaning to the familiar phrase—'The Holy Catholic Church.' We need this teaching to-day. We need it because we are in danger of considering religion as a purely private and individual matter, which we can keep to ourselves as



we will. Yet it is not a Roman, but a strongly Protestant theologian, Herrmann, who writes : ' God cannot disclose Himself to all men without distinction ; He holds indeed the guidance of every life in His hand, but He can open His inner self only to such as are in the Church, i.e. in the fellowship of believers.' <sup>1</sup>

If we want a full life in Christ, and the certainty that lies beyond the reach of doubt, we must know the communion of saints. There are many signs that show that one of the coming battle-fields of the Church will be Christian experience itself. Is communion with God through Christ a reality, or does the devout believer really hold fellowship with thoughts that come from the unexplored depths of his own nature ? As Dr. Rufus Jones puts it : We have ' weathered geology and biology, can we peradventure bring our ship past this new headland, i.e. Psychology ? ' We shall find the answer as we steep ourselves in the lives of all the saints. Here they stand, a countless host, rich and poor, learned and ignorant, wise and simple, of every race and century, of every degree of culture, all testifying that the promise, ' Lo, I am with you always even unto the end of the world,' has been constantly fulfilled in their lives. Jesus Christ has been to them a living reality. Here are ' miracles of penitence, miracles of purity, miracles of spiritual power, weakness strengthened, fierceness chastened, passion calmed and pride subdued.' It may sometimes seem plausible to explain away such facts in a study, but when one goes out into the open air of history, or into the streets and homes of our own cities, to believe that all this has been wrought by man's own latent powers, that he has been his own Saviour, and is, if he only knew it, able to save himself unto the uttermost, becomes harder than to believe that the earth rests on a tortoise.

Here then we find the basis of our authority, the certainty of our faith. It comes from Him whom the

---

<sup>1</sup> *The Communion of the Christian with God*, p. 190.

Christian Church has always worshipped, whose presence on earth we are forced to admit as God's own direct redeeming act of grace. It comes from the Book which shows the way in which men so found God that the path was opened for the Advent of our Lord, and which declares to us, in His own words and in the teaching of His own chosen apostles, the meaning of His life and death. It comes from the experience of the centuries that this Saviour of men is still living and powerful; and that this Book, as no other, contains words of God that are living and active, sharper than any two-edged sword, quick to discern the thoughts and intent of the heart.

These things do not force conviction, nor give a logical proof of Christianity. Very few things that matter can be proved logically, certainly not the truths of religion. But those who turn their faces to Christ, throw themselves upon Him, act as though they saw Him standing by them; who know within their hearts the wonder and the glory of the new creation, will find such thoughts become luminous, and be able to go out with the spirit of confidence and full assurance to proclaim to others 'the everlasting gospel.'

WILFRID J. MOULTON.

## A COLLEGE PRINCIPAL

*David Worthington Simon, M.A., Ph.D., D.D.* By H. J. POWICKE, Ph.D. (London: Hodder & Stoughton, 7s. 6d.)

THIS book gains its special interest from the fact that it subject fulfilled no public function in this country except as Principal of a Theological College. Dr. Simon spent thirty-eight years in this work—from 1869 to 1907—as the head successively of Springhill College, Birmingham (1869–1884); of the Theological Hall, Edinburgh (1884–1893); and finally of the United College, Bradford (1893–1907). In each of these positions he achieved distinction, and exercised a deep and living influence on the lives of scores of Congregational ministers in England and Scotland; but he was not widely known outside the immediate circle of his activities for reasons plainly indicated in this thoroughly well-written and interesting volume. This, indeed, is one of the difficulties with which the writer had to contend. The period of Dr. Simon's work as a theological professor and writer was one pregnant with far-reaching issues for religion and theology in Britain. During this era the Christian faith passed through a veritable baptism of fire in this country. The rise of the evolutionary theory transformed men's outlook on the physical universe; the spread of the critical method revolutionized their view of the authority of the Bible as religious literature; and the gradual break-up of the systems of philosophy which had emerged in the first half of the nineteenth century completed the confusion of thought, in all departments save that of physical science, which characterized the opening years of this

century. Dr. Simon spent his working years in the thick of this turmoil and stress; and while his personal influence on his students was thoroughly healthful and stimulating, it cannot be said that he contributed anything vital to the solution of the tremendous problems which have been agitating the minds of thoughtful men during this period of unparalleled strain—unless we except the strong and helpful emphasis laid in his greatest book *Reconciliation by Incarnation*, on the personal relations of God and man as the basis of his theory of redemption. To this we shall return presently.

Dr. Simon was of Welsh extraction, his family hailing originally from Pembrokeshire; but he himself was born at Bullock Smithy (now called Hazel Grove), near Stockport in Cheshire, where his father, the Rev. Samuel Simon, was an obscure but faithful Congregational minister, with a scholar's love of learning for its own sake, but with no particular gift of eloquence. His mother was the daughter of Mr. Thomas Ryle of Bredbury, who belonged to a family of considerable social standing, being the ancestors through another line of the late Bishop Ryle, Liverpool, and of the present Dean of Westminster. The Ryles of Bredbury, however, were dissenters, and adherents of Hatherlow Chapel, now ministered to by the writer of this biography. Mrs. Simon was a woman of strong character and deep piety, to whom her son owed some of his outstanding qualities and a fine family training. He was educated at Silcoates Congregational School, an institution which has produced some distinguished ministers and many excellent citizens. As a boy he was characterized by high animal spirits and a strong desire to 'get at the bottom of things,' and he had the salutary discipline in self-denial which is usually the lot of the eldest child of poor parents. During his school life he did not give any sign of outstanding gifts, but there is evidence that he was a general favourite, and took his full share in the boyish pranks of his school-

mates. At seventeen years of age he began life as a clerk in the office of Messrs. Mellor & Robinson, cotton manufacturers, but he left as soon as practicable for a position as usher in a school near Sheffield. We next find him as a youth of nineteen seeking to enter Lancashire College, Manchester, where he was a contemporary of William Urwick, W. Kirkus, R. W. Selbie (father of the present Principal of Mansfield College, Oxford), and of his lifelong friend, Robert Bruce, for fifty years the revered pastor of Highfield Chapel, Huddersfield. During his residence at Manchester, Owens' College was started, which afterwards developed into the Victoria University, and here most of the literary studies of this and many succeeding generations of 'Lancashire' students were carried on. Robert Halley was one of the professors at the College, and to him Simon appears to have owed the 'Socratic method' of lecturing which he afterwards used with such conspicuous success in his own class-room. The general effect of his college training was not very happy. While there he seems to have passed through the normal phase of unsettlement in belief which is the lot of most students. His college diary also gives evidence of a painful and almost paralysing condition of spiritual gloom and misery. At the close of his college course (during which he read widely if not deeply), instead of settling in the ministry he went to Germany, returning before 1856, when we find him for a few months settled as a minister at Royston, Cambs. This was his only experience of the active pastorate, and it does not seem to have been a particularly happy and successful experiment. It is difficult to identify the grounds of his hurried resignation, but it would seem that his 'teaching was too broad' for the people, and he appears to have given offence by attending a party at which there was dancing (!). There is no evidence as to wherein his heterodoxy consisted; it probably included his whole way of putting things. His next step was to return to Germany as tutor to a young student wishful to



travel on the Continent, and there he remained with intervals for the next fourteen years, after visiting the chief continental cities, including Rome and Florence. In Germany he came under the influence of such men as Tholuck and Dorner, greatly to the deepening of his faith and the ripening of his character. After obtaining his M.A. and Ph.D. from Halle University, he entered the service of the British and Foreign Bible Society, whose chief representative he became at Berlin (from 1864 to 1869). He had a large district to supervise, and threw much happy energy into his work. The Sunday School movement was beginning to spread in Germany, and he did permanent service by his enthusiasm in promoting the opening of such schools in Berlin.

Dr. Simon's Wanderjahre were now over, and in 1869 he returned to England with his German wife and young family, and accepted the position of Principal of Springhill College in succession to the Rev. Geo. Bubier. Simon's position in the theological world was now assured by his translation, in whole or in part, of such standard German works as Dorner's *History of the Doctrine of the Person of Christ*: Hengstenberg's *Commentary on the Sermon on the Mount*: Ullman's *Sinlessness of Jesus*, &c. He had also been a regular contributor to the theological reviews. He threw himself into his new function with great energy and devotion, and laid the foundation of that habit of close association with his individual students which was one of the prime secrets of his success as a professor. Long before this he had more than recovered his early faith on broad lines of scholarship and philosophical insight; and he had the rare gift of making theology intensely interesting to all who studied under him. His system of thought then, as always, was his own; and though he did not dogmatize, his teaching was clear and definite in its outlines and full of spiritual content. It is interesting to note that among his earliest students was James Ward, afterwards the dis-

tinguished Cambridge professor, on whom he had great influence, and who became his lifelong friend.

It is impossible in this brief article to follow the later career of Dr. Simon in detail. Suffice it to say that each of the three Colleges of which he was Principal speedily realized that they had a powerful hand on the helm. He attracted strong men as his students, and the strongest among them were those who benefited most by his teaching. His aim was not to found a school of thought, but to develop the personality and thinking powers of the students individually. The note of his own thinking was its perfect sincerity, and it was this quality which he most earnestly demanded from others. His 'Socratic' method of asking questions, and setting his men on fruitful lines of thought, was peculiarly his own. It often led at first to a state of hopeless unsettlement; but it was sure, if the student courageously followed his master's lead, to end in a firmer and more ample faith, a faith no longer that of tradition and training, but of personal and experimental conviction. He made a deep impression on his men by his personal character. The nearer they came to him, the more they were impressed by his weight and worth. In his family life he was hopeful, unselfish, and generous in disposition; and though he could be very angry on occasion, it was always at the right things. Every particle of faith that he had was won from the jaws of severe doubt and struggle, and for many years he does not seem to have lacked a warm and vital sense of fellowship with God in Christ. Such a man, with his vast stores of learning, his simple piety, and his arduous industry, was well adapted to be the friend, philosopher, and guide of those who in turn were to be the leaders of others in sacred things, and it is no wonder that he earned the undying gratitude of numbers who are now doing noble work in the ministry, for the stimulus and direction he gave to them in the critical years of their college life.

With all these happy impressions of Simon's goodness

and power, however, this volume cannot conceal from the reader a certain sense of depression and failure which followed him all his life. Beneath the sunny hopefulness that marked the upper regions of his mind, there brooded depths of melancholy and misgiving. Supremely able as he was in the class-room, as all under him could not but feel him to be, he was yet singularly ineffective in other directions, and this quality was emphasized by his keen realization of the fact. He always dreaded any public function, and his rare appearances on the platform were painfully inadequate in view of his great gifts and graces in private. It was probably this which accounted for the fact that he was never called to the Chair of the Union—a position to which his manifold services to the denomination richly entitled him. Lesser men with more adaptable minds and a more ingratiating manner thus easily passed him in the race for fame and position. There were other experiences of neglect and ingratitude which must have rankled in his mind, notably the inadequate manner in which his unselfish devotion, which prepared the way for the removal of Springhill College to Oxford and the subsequent founding of Mansfield College, was recognized by those who benefited most by that change. Certain unhappy public controversies into which he was drawn at Bradford, during which he was humiliated by the disrespect of lesser men with more dexterous gifts of invective, also tended to drive him more and more into himself towards the close of his honourable and high-minded career. It is one of the ironies of life that men of his noble and magnanimous character should thus fail to earn the recognition which they so richly deserve through the lack of a few facile and superficial qualities. His guerdon lies in the fact that those who knew him best, loved and honoured him most.

Truth compels us also to concede that as a thinker he had his manifest limitations. His books prove that his theological system, painfully and conscientiously elaborated

as it was, never fell into line with the vital currents of thought of his time. He did not succeed, for instance, in assimilating the real significance of the evolutionary theory in its bearings on religious thought. His cosmology, on which he based the whole of his system of religious truth, is a curious blend of Platonism and current physics, which satisfies neither the canons of Idealism nor those of Realism, and strikes the mind as a hybrid. His doctrine of God was based on logical abstractions rather than on experimental inductions. His treatment of Redemption as the harmonizing of the personal relations of God and Man was certainly fresh, vital, and suggestive, but his cumbrous handling of many aspects of this supreme fact mars the general effect of his argument. His system of theological thought, while consistent and harmonious within its own boundaries, thus had the consistency of an island shut in by turbulent seas from the mainland, rather than of a globe embracing all continents of reality within its ample scope. And the involved and unimaginative style of his writings effectually prevents the undoubted value of his material from making a due impression on most readers. This generation must have its theology presented with something like grace of diction and charm of style, or it will have none of it; and Simon was ill-adapted for the rôle of elegant writing. He had no sense of the music of language, no skill of phrase, no architectural gift in planning his sentences and paragraphs, and his unquestionable humour, which often used to make his class-room ring with delighted laughter, was of that kind which somehow fails to communicate itself through the written word.

The main contribution which Dr. Simon made to the forces of his day and generation was that of a fine, inspiring and transparently sincere personality, limited in range, but of purest quality and highest ideals. He belonged to that class of theological principals who have the peculiar gift of laying their pupils under a debt of personal gratitude.

There have been indeed few professors and teachers of the last generation who are so warmly and tenderly remembered by those trained under them. This quiet man, who shrank painfully from the publicity which to others of his kind is meat and drink and sunshine, blossomed in his class-room into all manner of lovable and stimulating qualities, for there he felt at home, and all the resources of his mind and soul were at his call. Gentle and strong, wise and kind, large of outlook and gracious of soul, a father to all his men and a friend in sorest need to those who had lost their intellectual moorings and were tossed on perilous seas of doubt—such was David Worthington Simon. Biologists tell us of ‘living organisms so transparent that we can see their hearts beating and their blood flowing through their glassy tissues’; and there are souls who to those qualified to enter into their inner confidence are similarly clear and open. The present writer did not come into close personal contact with the subject of this memoir, and he did not know him till near the close of his long and strenuous life; but he was deeply impressed with the translucent sincerity, high ideals, and singleness of mind which characterized him in extreme old age. This impression is also borne in by the portrait drawn at large in this volume by one of his most devoted and distinguished students, to whom the writing of it was evidently a labour of love. As such it will repay careful study and much earnest reflection.

E. GRIFFITH-JONES.



## BEHIND THE SCENES IN FLEET STREET

*The Times.* (Forty Thousandth Number). September 10, 1912.

*The Letters of Lord Blachford.* (John Murray.)

Henry Reeve's *Memoirs.* (Longmans.)

Justin McCarthy's *Reminiscences.* (Chatto & Windus.)

*That Reminds Me: An Editor's Sermons: Arrested.* By

SIR EDWARD R. RUSSELL. (T. Fisher Unwin.)

THE memorable anniversary observed by a special number of *The Times* on September 10, followed closely on the appointment of a new editor in succession to Mr. G. E. Buckle. The two events in a manner emphasize each other. Taken together they remind us with appropriate impressiveness of the sustained personal efforts by which the greatest newspaper the world has ever seen, beginning not only as a private but as a family enterprise, long since grew into a national institution. Therefore, during more than a generation the changes in its personal control have been generally watched with at least as much interest as the going and coming of ministers in a department of State. The essential importance and dignity, from the national point of view, of the position now occupied by Mr. Geoffrey Robinson have been within living memory convincingly attested by the fact that the nomination in 1884 of Mr. Robinson's predecessor attracted far more attention than the disappearance of so famous a figure as J. T. Delane had done seven years earlier. For it was departure from his historic chair, not, to speak with technical accuracy, dismissal, which in 1877 had but by two years preceded his death. The close of that most famous among modern editorial terms had been heralded by no premonitions like those ominous of the imperial minister's

fall to which at the time the gossips compared it. There was, however, nothing like the *verbosa et grandis epistola* from Capreac to the Senate that doomed Sejanus. Only the pithy little note, which might have been put on a postcard, from John Walter, 'My dear Delane,—The time has come when it is no longer in your own interests or those of *The Times* that you should continue the editorship. Your successor will be one whose great gifts you so fully admire, Mr. Chenery, and your retiring pension is fixed at ——.'<sup>1</sup>

Far less considerate, more peremptory, as well as without any gilding to the bitter pill, had been, in 1870, the intimation given to the then editor of the *Standard* that the place held by him in Shoe Lane ever since the journal appeared as a penny paper, would henceforth know him no more. Thomas Hamber had by knowledge of his craft and keen sense of political movement laid the foundations of the full popularity and power to which his eventual successors, W. H. Mudford, and G. B. Curtis, were to raise the paper that James Johnstone's enterprise recreated in 1857-8; but he had insisted on doing this in his own way. The understrappers of official Conservatism grumbled, and persuaded the proprietor that to be master of his own house and deserve well of the party he must change his man. Hence, during the October of the year already mentioned the call of James Johnstone's solicitor on the over-masterful journalist at his private house with his employer's decision and a compensatory cheque, though for a smaller sum than might have been expected. This episode, even at the time, was untalked of or unknown outside the professional coteries of Fleet Street.

So, too, Delane's departure from Printing House Square passed off with far less attention than was excited by the advent of his successor. Even that was as nothing in

---

<sup>1</sup> This note was shown, the same day as he received it, by Delane to Abraham Hayward, who a few hours later gave me its exact contents.

comparison with the universally keen speculation as to the nomination of the man to follow Mr. Chenery in 1884. The choice of Mr. Buckle was eagerly discussed in all circles. Delane's editorial term (1841-77) had connected him with the most stirring episodes and the leading actors in the nineteenth-century drama. Palmerston commanded his own special organ in the daily Press, the *Morning Post*, but during the long period of his public ascendancy withheld no confidences from Delane. Five years before Delane's day the publication in *The Times* (1836) of his *Runnymede Letters* placed the future Earl of Beaconsfield under an obligation which he always acknowledged to the Walters' journal. When, therefore, the reins Barnes had dropped were taken up by Delane, he received from Disraeli the assurance that no condescensions to the Conservative Press should interfere with Printing House Square having the first call. 'What is your real opinion of Delane?' asked the newly created Beaconsfield at a dinner party in 1876, of Lord Granville. 'I think,' purred Lord Granville, 'I had sooner not answer till Delane is dead.' Delane, having thus become not only a personage, but an institution, it was, though a posthumous, a notable feather in the cap of the editor who followed him that the process of choosing the man to follow Thomas Chenery should have been more closely watched and have given birth to far more speculation than had been rife when, seven years earlier, a few Club gossips mildly asked on whom Delane's mantle would descend. Of the conjectural canards whose flight preluded Mr. Buckle's actual appointment in the February of 1884, many were so wildly absurd that they only served to show the density of the prevailing ignorance about the administrative methods of the nominating powers. 'The gentlemen and widows,' amusingly described in Kinglake's *Invasion of the Crimea* as possessing a diminutive interest in the great organ, had never pretended to the smallest share in its management. That belonged unreservedly to the Walter family, and it

was their fixed tradition to promote only from among those already in *The Times*' service. At the time of Chenery's death Sir Henry Calcraft of the Board of Trade, the most seasoned official and consummate man of the world in the generation to which he belonged, soon became Society's momentary favourite for the empty chair. He knew every one of any mark in Europe, had been charged in his day with confidential missions of widely different kinds, was a *persona grata* at court, and enjoyed the reputation of having been occasionally consulted by the Walters and Delane. The quidnuncs, however, after a little reflection perceived that they were on the wrong track, and began to ask who of the old *Times*' men were still going on.

The most notable among these were recognized in Delane's brother-in-law, Sir. G. W. Dasent, in Thomas Mozley, and in Lord Blachford, formerly Sir Frederick Rogers, who so far back as 1842 had been taken on as leader writer by the second John Walter, and who might, according to his own account, have become editor afterwards, had he not decided for a Colonial Office Assistant Under-Secretaryship. To these might have been added the late Louis J. Jennings, once *The Times*' Calcutta correspondent, as well as a Quarterly Reviewer, and the present Dean of Canterbury. Dr. Wace, however, in 1884, Principal of King's College, London, had manifestly committed himself to a clerical career. He also, like the others we have mentioned, was a veteran in the craft; while, if the paper stood in need of new blood, its supreme control could scarcely be within the resources of an approaching, if not an actual, septuagenarian. Perhaps, therefore, the old *Times*' rule might in this instance be departed from, and there might be called in an outsider of such signal capacity as Frederick Greenwood, then still in the prime of vigorous middle age.

Meanwhile the Walter arrangements had been made some time before the late editor had fallen mortally ill. As a writer for the paper, Mr. G. E. Buckle was to Chenery

what Chenery had been to Delane. The experiences of the nineteenth century's last quarter have repeated themselves exactly in the twentieth's second decade with the single exception that Mr. Buckle's retirement had not been allowed to get wind. Social and literary coteries, therefore, had no chance of showing once more that the Fleet Street whispering gallery can be the conductor of professional rumours as often false as true. The 40,000 numbers of *The Times* which had appeared by September 10, 1912, represented a succession of only seven editors, including the newly appointed Mr. Robinson. The penultimate member of the line, the retiring Mr. Buckle, reigned through startling changes, not only in his own paper, but in the entire Press. The first to be called the editor of *The Times* was the second John Walter. He held that position for thirty-five years, sharing his power during part of the time with William Combe, Peter Fraser, Edward Stirling, and above all, John Stoddard, the first member of the Printing House Square polity not being of the Walter house who ever bore the editorial title. Pre-eminent even above Stoddard, the second John Walter's last nominee before Delane, Thomas Barnes, was from 1817 to 1841 the avowed and unchallenged sovereign of the mighty broadsheet. His twenty-four years' reign, however, fell short of Delane's by twelve years and of Mr. Buckle's by four.

*The Times*, therefore, cannot be charged with using up its editors as quickly as the House of Commons once did its speakers. Bernal Osborne once said in his pleasant way that whenever Delane and John Walter met in Society it reminded him of the old Dutch weather toy, where the prospect of rain brings out the man and keeps the woman at home, the pair never appearing outside their shelter together. So Delane's entrance into a drawing-room was a signal for Walter's exit. That was, of course, a Pickwickian jest. The facts and figures already mentioned show that in Printing House Square fixity of editorial



tenure has never seemed an infringement of the proprietorial prerogative. Very differently is this matter looked at by the great newspaper runners of the twentieth century. To move their men with perplexing rapidity from one position to another, even to change the sheets under the same ownership on which the pens they hire are employed, seems essential to the individual capitalists and syndicates increasingly dominating Fleet Street. The managers of the literary department cannot conveniently be dismissed at such short intervals, but the mere word-spinning or précis-writing hacks are systematically prevented from striking a root deep enough to become personally or publicly a part of the print they serve. Hence the leader writer, for example, though still often excellent of his kind, can seldom now command the chances of influence and distinction he enjoyed before advancing telegraphic or telephonic developments had changed him from a critical commentator on affairs into a redactor or expositor of news. His really good days were at an end when wires or speaking-tubes connected the head-office in Fleet Street with its Paris, Berlin, or Vienna branches. Even the latest improvements of the steam Press had not gone so far as to make the newspaper reader look for a dissertation on a Ministerial statement or Opposition move rattled off between the approach of midnight and the hour of going to press. Under the exacting conditions that now prevail the wonder is not that the newspaper tone should be less literary than in the old days, but that the writing itself should be so pointed and clear as it for the most part is. During the more leisurely epoch articles had to be in the printer's hands before the editor arrived for his night's work, bringing with him perhaps items of late news cunningly to be injected into his proofs. The compositions produced after this leisurely fashion would have been considered to-day essays rather than articles. The judgements they pronounced were not even necessarily better weighed than the writings of our own

hurried age, because the consciousness of pressure makes a really capable and seasoned writer so concentrate his thoughts that his opinions, though expressed on the spur of the moment, represent the careful results of meditation perhaps extending over many years. The experiences, however, of Reeve and Rogers show that the typically deliberate leader of the old régime brought its writer to the front, and in the course of time secured him within narrow but distinguished limits a personal influence, as well as a certain mild celebrity, that raised his craft to the rank of a liberal profession. That fact finds conclusive and interesting illustration in the case not only of the two famous Printing House Square pens, but the late Justin McCarthy, and the happily surviving Sir Edward R. Russell.

The nineteenth-century journalist meant the leader writer. The twentieth century can produce but a few rapidly diminishing specimens of those who formerly flourished in that capacity, and who, to a great extent, could work at their own time. In the present dispensation such a writer would look in vain for permanent, regular, and remunerative work. The papers run in their own interest by their proprietors, whether single plutocrats or syndicates, must necessarily have some kinship to the trade circular. *The Times*, which had for its earlier synonym 'The organ of the City,' is still called throughout Europe the Government journal. By those who read it in Continental capitals it is, and probably always will be, regarded as reflecting, with an authority and fullness denied to its contemporaries, the official mind of Downing Street. This it certainly did under the Buckle dispensation even more than in the day of Delane. It is doing so conspicuously under Mr. Buckle's successor, especially as regards foreign policy; now that the international line prescribed by Mr. Geoffrey Robinson one day is reasonably certain to be followed by Sir Edward Grey the next. But outside Printing House Square the leading article, notwithstanding several bright exceptions

in town and country, has fallen on evil days. That inevitably follows on the fact of the newspaper's increasing tendency to become a medium of a few rich men's aggrandizement rather than an organ of political, or, in its broadest sense, social opinion. As regards *The Times*, the latest phases of whose public history form the natural occasion for the present remarks, its proprietorship and management were practically not affected by the internal changes some five years since, when for convenience its owners made themselves a joint stock company. Whoever else may have a voice in its control the shares are distributed in such a way as to secure the Walter predominance, and the changes of 1907 for the time left the Walter representative, Moberly Bell, master of the situation. The great newspaper remains, therefore, in the same hands as during Delane's day. Its editors naturally do not consider themselves bound by his policy. To him nothing was temporarily so repugnant as what he used to call 'plunging.' Now *The Times* is as little superior to sensationalism as its humbler rivals. It was, however, Delane himself who, by a feature introduced into his paper, was the first to encourage a popular competition with the professional journalist that in its latest form seriously interferes with the industrious earners of their livelihood by the periodical pen. Personally in favour at all houses, he culled his honey from every flower, and when doing so conceived the idea of utilizing for his own columns the literary taste and various information which he found among those whom he encountered in drawing-room or club. He thus gathered about him many ready and cultivated writers whose productions used, to begin with, as letters to the editor, gradually took their place as headed articles. They thus rivalled, in attraction if not in importance, his leading matter. Such, the present writer had it from his own lips, was the Blackfriars genesis and métier of Sir William Harcourt, who added, 'I never took the *Times*' shilling or wrote a *Times* leader.' Thus began a competition

of serious consequence to the Fleet Street men, who were obliged to ply for hire.

This calling in of the outsider personified one of the most marked among latter-day newspaper tendencies, the exact opposite of another development presently to be noticed. During its organization in the 'sixties the managers of the penny Press were habitually vexed by the volunteered attentions from party wire-pullers, Treasury Under Secretary aspirants, and Opposition Whips. Thus, deferentially and tentatively, began the process of 'nobbling the Press,' which went on increasingly and uninterruptedly so long as its conductors could deal with newspapers that as an aggregate and an institution seemed worth the trouble. After a fashion it continues still, with this difference. Editors of the new journalism seldom make any pretence of competing in personal distinction or official authority with their fore-runners. Merely, for the most part, the echoes and tools of the money makers employing them, they shrink from taking their own line, look for their literary staff only in the nominees of their proprietors or the City confederates of those gentlemen, and if on the spur of the moment betrayed into anything like a bold spontaneity in treating some topic of the time they secretly tremble at the possible effect of such audacity on their 'weekly screw.'

Notwithstanding all this, the newspaper system as it now exists provides more pens of different kinds with employment of various sorts than was ever known before. At the same time the example already mentioned as set by Delane during the first half of the Victorian epoch has been so extensively followed in countless other quarters that those who regularly write for newspapers can be scarcely less numerous than those who read them. Yet, though we are all journalists now, even as Sir William Harcourt once said we were all socialists, the ground is covered to an unprecedented degree by movements for making journalism a close profession. Nor is it only that

guilds of writers for the public Press increase and multiply. At a conference of the craft held last autumn in the Brighton Pavilion compulsory qualifications of the better sort were seriously discussed. An intellectual adaptation of Trade Union machinery, making a degree and honours, or some other such academic certificate, a condition for entrance into the working community of Great Brain Street, as G. A. Sala once wittily called it, was suggested, if not with unanimous approval yet with profoundly harmonious gravity.

Mr. Asquith's old school, the City of London, has opened a journalists' class, and annually presents the head of it with a travelling scholarship. King's College, London, and the Birmingham University train their alumni for the business in all its grades, from the old-world penny-a-liner to the instructor of sovereigns and statesmen in the art of government, the precipitation of war, or the patching up of peace. One at least of our most memorable seats of learning has long meditated the establishment of a journalistic chair. It is to be hoped that the new professor, in his lectures on the theory and practice of playing up news, as it is called on the other side of the Atlantic, or exploiting 'grams, as it has long been known here, may not bring him or his disciples into collision with the precepts expounded, and the virtues illustrated by his colleague who 'professes' moral philosophy. Should this teacher, whose appointment belongs to the future, know his business and think it worth while to put his pupils on their guard against the pitfalls, the perils and the heart-breaking disappointments of a newspaper career he will make them understand by well-chosen instances that the literary excellence still useful, if not essential, in the higher branches of the industry, is not to be taught by rule, nor to be learnt by imitation, however patient the study, or safe and admirable the model. Clear, concise, if not always correct writing is as much in Fleet Street demand to-day as ever. To that art there is only one way. It comes, in all ordinary cases, not from the



mimicry of great stylists, however effective and alluring, but from habits of accurate observation in daily life, from that cultivation of judgement and taste which may not indeed be inconsistent with, but cannot be guaranteed or even surely promoted by, any amount of didactic specialism. To educate a youth into journalism, if journalism means good newspaper writing, is just as practicable as to educate him into being George Eliot or Shakespeare. On the other hand, there now exist in many newspaper offices subordinate positions for which intelligence and industry are qualification enough. The new prominence given to sport of all kinds, and the consequent multiplication of 'extra special' issues, has coincided with the all but universal addition of pictures to letterpress. The sub-editorial staff has therefore greatly increased, while a new artistic staff, with many mechanical openings, has been created. Thus, given the possession of some special aptitude or even the attainment by practice of facility, combined with something like force, a quick-witted, well-read, soundly educated and tactful lad may to-day more easily than he ever could do before earn a living in the less literary branches of journalism as well as on a clerky stool in a lawyer's office, or behind a shop counter.

In this day of lightning reviews with whole bookshelves condensed into the bulk of a penny novelette, as many hands are wanted for the production of literary pemmican as for the advertising, the packing, and the sending out of the latest strong man's cocoa or the newest hair-wash. All these operations have opened corresponding industries for ingenuous youth, and have put Anglo-Indian parents especially, who have just paid the bill for the last term at Haileybury, in a pleasantly practical way of answering the question what to do with their boys. The despair caused by this problem was at its darkest when the distressed father met in society the most agreeable, polite, and not the least pushful, of the new Fleet Street leviathans. 'Let the boy call on me,' came the reassuring invitation; 'if he has

anything in him, we can bring it out, make a man of him, and relieve you of that care.' The great man is as good as his word. The work given to the novice begins, of course, with being of the clerkly kind. If he does it well, promotion to paragraph manufacture follows. Then comes the *Iliad* in a nutshell. There are military manœuvres in the Sussex Weald, or sham fights on the high seas. To observe these from points of view so far not taken; to compress the results picturesquely, but without high falutin and without the waste of a single word is the next task given, and brings into healthy play faculties that both ensure and deserve fortune.

These opportunities, the social boon they constitute, and the chances they give to anything like literary originality, form part of the bright side of the new journalism. That this has not seriously interfered with what was best and brightest in the old may be inferred from the welcome given to the more recent volumes whose titles are prefixed to this article. When the present writer began his course, Justin McCarthy was regarded as representing the better and brighter tendencies of nineteenth-century newspaper life and work. To his epoch also belonged Sir Edward Russell, whose co-operation with McCarthy on the old *Morning Star* formed the prelude first to the distinction won by him during his too brief parliamentary experience as a debater, secondly, since 1869, to the sustained exercise as the editor of the *Liverpool Daily Post* of an influence felt throughout the entire provincial Press. In that capacity Sir Edward Russell will always be remembered for services to the newspaper out of London of the same permanent value as those rendered by McCarthy, not for the *Daily News* alone, but to other Fleet Street prints. Just now, as we have seen, the intellectual literary equipment of a rising journalistic generation occupies much attention. Sir Edward Russell's books reassuringly remind us of the energizing and elevating traditions established by him, as by McCarthy before him, to the wholesome advantage of his vocation, as of those who,

in these later days, pursue it. His *Editor's Sermons* are known and valued by many others than those who in their daily work have been helped by the vivid and instructive pen-and-ink sketches contained in *That Reminds Me*. *An Editor's Sermons* form a reference volume for the Church Year. It is of these that Dr. Percival, Bishop of Hereford, said, 'If the only chapters that our clergy read in this work are the two dealing respectively with Whit Sunday and the decay of experimental religion, the book will have sown some good seed of a kind just now much needed in English life.'

The autobiography of *The Times*, published on its attaining the age of one hundred and ten years, is crowded with information as to the story of printing, the origin and growth of the British newspaper, the romance of colour printing and kindred subjects. The great journal has rendered inestimable services to the art of printing. The most interesting part of the memorial number is that which describes the organization of *The Times* to-day. The staff knows what it is to face 'black and nerve-racking times,' when news that would crowd five or six ordinary issues has to be compressed into one. The number of writers is close upon two thousand, and the annual output of printed matter would fill a library of 700 novels. The editor as commander-in-chief inspires and controls the general policy of the paper, and it is the proud boast of *The Times*, endorsed by all competent judges, that it 'states nothing as a fact which it does not believe to be true, and that every opinion which it expresses is the result of its own conviction, uninfluenced from outside, based on fairly wide experience, and backed by approximately the best talent of the day.'

The special number will, however, be searched in vain for any revelations of the exact process of manufacturing the leaders that first made the paper a power. Without betraying any confidences, however, Thomas Mozley in his *Reminiscences* (1882), among other *Times* men, Lord Blachford and Reeve, as well as James Macdonell's biographer,

Sir W. Robertson Nicoll, have each contributed something towards letting us into the secret. The ridicule before now lavished on the journalistic use of the first person plural proceeds from entire ignorance of the facts. These are exactly expressed by the editorial 'we.' Before 'putting the paper to bed' Delane approximately arranged his next day's leader programme. His pithy little notes of instruction or suggestion reached his writers generally by hansom cab in the forenoon. Those he trusted most were often encouraged to complete their oracles at home on the lines he indicated, leaving a good deal to their own discretion, and the Delanian method is still followed elsewhere than in Printing House Square. Of that it used to be said that 'his beasts were kept in separate cages.' In other words, those who wrote on the premises did so independently of each other, and while on duty never met except by accident. The most powerful and prosperous of the penny papers distributes the subjects among its staff at a conference of the whole number. Whatever the details of the system, the literary result given to the world next morning is strictly a co-operative product, and would be misdescribed if that fact were not kept before the reader.

*The Times* being not only the parent, but the model of the whole daily Press, its offspring have nothing to gain by departure from its best traditions. Much of the secret of its influence has been its uniform refusal to increase its sale by misleading the public. Sensational rumours announced in giant capitals on the bill may quickly send off an edition; the contradiction which follows may not necessarily defeat the purpose of the original report, but it weakens the authority of the particular journal, and promotes a novel tendency on the part of readers, not so much to weigh the significance of the intelligence given as to speculate on the motive of putting it into print. A press that exposes itself to perpetual suspicion cannot complain if it is reduced to moral impotence.

T. H. S. ESCOTT.

## THE LIFE OF GEORGE TYRRELL

*Autobiography and Life of George Tyrrell.* Arranged, with Supplements, by M. D. PETRE. Illustrated. (London. Arnold. 1912.)

THE Life of Father Tyrrell has been anxiously awaited by those who had watched the last stages of his troubled course and felt keenly the tragedy of a position which culminated in the refusal of 'Christian' burial to one who had died with 'the rites of the Church.' Miss Petre, whose friendship was the brightest thing in the last days of the excommunicated Jesuit, has done her work with real consideration for the Society to which Father Tyrrell had belonged. She had the inestimable help of an autobiography which covers the first twenty-three years of Tyrrell's life. That may be classed, she says, 'nearer to the *Confessions* of St. Augustine than to the *Apologia* of Cardinal Newman. It was not, like this latter, written for self-justification in the eyes of the world, but for self-accusation in the eyes of himself and another.' Wherever it seemed likely that any remark on living people might be inconvenient it has been omitted, though such omissions, we are told, are few and unimportant. As to criticisms on the Jesuits, Miss Petre asked one question: 'Could this fact be known in other ways to those outside the Order?' If it could not thus be known she omitted it, though she adds that there are 'no terrible "revelations" thus suppressed, no matter for vulgar scandal; they are simply subjects which regard the inner mechanism of the Order.'

Father Tyrrell began the Autobiography which fills the first of these volumes in January 1901, 'to piece together this battered personality of mine into some faltering



semblance of unity and coherence.' He adds, 'I mean to flay myself ruthlessly.' George Tyrrell was born in Dublin on February 6, 1861, five weeks after the death of his father, who had been sub-editor and practically conductor of the *Dublin Evening Mail*, one of the earliest Protestant Tory organs in Ireland. Mrs. Tyrrell admired and feared her husband, though she scarcely loved him. A painful picture is given in the Autobiography of his gusts of passion. 'Most of these storms originated in teacups, though when once started they swept everything before them and spared nothing or nobody.'

William Tyrrell, who died in 1876, had a brilliant course at Rathmines School and at Trinity College, Dublin, where he was 'one of the idols of the University.' George's school record was one of 'low mediocrity.' His brother's brilliancy and success were too often flung in his face as a reproach, and he felt unwilling to put forth his own powers. He says, 'Though I think our mental capacity was very similar, yet in him the literary and imaginative interest was awakened before the rationalizing or reasoning-seeking interest; whereas with me it was the converse.' The early part of the Autobiography is not pleasant reading. The boy's paroxysms of rage, which were reserved almost exclusively for his mother's special benefit, showed how he needed wise and strong treatment and failed to get it. An old school-fellow, Dr. Newport White, remembered Tyrrell as 'a slightly-built boy, with hair the colour of hay, and light blue eyes, a round, deeply freckled face, with no striking feature, and only relieved from the very commonplace by a gleam of quaint, subtle humour.' None of Dr. White's school-fellows made him laugh with more enjoyment than did Tyrrell. He gained quite a reputation at Rathmines as a reciter, and often chose his pieces from Lewis Carroll. The quaint solemnity with which he alluded to the oyster's fate in 'The Walrus and the Carpenter' was irresistible.

His temper had become almost ungovernable, and his

character was quickly deteriorating, when in a happy hour he began to read Butler's *Analogy*. His school-fellows, he tells us, made no comment on this new study, 'for I was miles ahead of them all in reflection, in spite of my piggish ignorance, and they always felt it; as though I had an extra eye of some kind.' Butler laid the rude beginnings of his mental upbuilding. On Easter Day 1875 he attended service at Grangegorman, the advanced High Church of Dublin. He was surprised and interested, and began to champion the proceedings there, though this defence had at first 'not a scrap of religious motive.' Gradually, however, he was driven from the fringe of Christianity to its core and centre. The boy had been 'an unconscious disciple of Nietzsche.' Now he felt a new temper. 'The wish that the whole system might be true, the wish that I could pray and could believe, was soon strong in me, and made me disposed to catch at any shadow of justification for belief.' He really wanted to believe, and determined that he would enter the service of the Church and give his life to the cause of religion. He began again to pray, though he had 'no real faith, or love, or sorrow.' He got crucifixes and Romish pictures, slept on boards, and used iron girdles and disciplines. His own verdict is, 'I was playing at religion, and nothing more; and for long after this admitted insincerity allowed me to indulge in certain mere externalities and ritualistic follies, which I knew inwardly were mere pandering to the dramatic instinct, and which I would even then have thoroughly despised in others.' He thought of 'sacramental and supernatural indwelling . . . as the ingress of the external Deity into the soul, but of the natural union of the soul with God, as with the very ground of her being,' he had no notion. He contrasts his own position with that of Newman, whose Catholicism was the outcome of his Theism, practical and speculative. Tyrrell almost began with Catholicism and was forced back on Theism. 'And the end of the process,' he says, 'is that my dominant

interest and strongest conviction is Theism; and dependently on this Christianity; and thirdly Catholicism, just in so far as Newman may be right; just in so far as it is the necessary implication of conscience.'

The sudden death of his brother so deepened his contempt of ordinary life that he became 'more anxious than ever to be really convinced that the fair dreams of Catholicism might prove true.' When he was seventeen he formed a close friendship with Father Dolling, who was then twenty-seven and had been intimately connected with the staff of St. Alban's, Holborn, and the Catholic Socialists. Dolling 'accepted most of the Roman teaching, short of Vaticanism. All those pettinesses, which make ritualism ridiculous, he swept through with a magnanimous disregard for laws and whims which was very appalling both to the Protestant and the Catholic. He was equally willing to hold a Prayer-meeting or a High Mass according as he thought it would help the persons in question more.' Dolling was startled by some sceptical remark made by Tyrrell as they walked together from church one early Sunday morning, and got him to read books like Wilberforce on the Incarnation and Liddon's Bampton Lectures. Dolling's society impressed his young friend as much as his books. Father Tyrrell says, 'It was his strong influence that broke down many of the barriers and prejudices that stood between me and popery, and made me dissatisfied, as, of course, he was, with the Jansenist narrowness of the Grangegorman School and its Tory High Churchism. But he did not allow for my rationalism carrying me further than he himself was prepared to go. I understand now the reasons that held him back; I see now how the difficulties and contradictions on both sides are pretty equally balanced—here anarchy, there authority, gone mad—but then I was alive only to the anomaly, the instability of the Anglican position, finding no rest therein for the sole of my foot. As I have said, I should have been glad at any time to find Rome right, and to get over my

repugnances; but now I began to feel that it was the only coherent form of ecclesiastical, as opposed to merely mystical and philosophical, Christianity. It might indeed be a *reductio ad absurdum* of the Conception, but this I was most unwilling to face, having so deeply committed myself and my interests to that hope and faith.'

Tyrrell at last made up his mind 'that the ignorant intolerance of the Romish priests ought not to stand in the way of my availing myself of their services, since we were all Catholics alike.' He therefore went to Marlborough Street, and 'thanks to my careful precautions, escaped detection and made my confession simply enough. Considering my bona fides, and my single wish to set my soul right, I cannot doubt but that this absolution was theologically valid, supposing me to have been baptized, which I have no reason to question.'

He still attended Grangegorman. In 1878 he became master in a strong Protestant High School at Wexford. He was secretly reading his breviary, slipping off to Vespers at Roman Catholic churches, and trying on his 'old confession tricks on the good parish priest,' when his conscience got wrong. After he returned to Dublin with a view to ordination as a clergyman, he began attending Mass at Gardiner Street; but never went to Communion, as he did not like 'Communion in one kind.' He adds, 'The worship still seemed to me rude and barbaric, the priests coarse and vulgar, and the whole most disenchanting; and yet there seemed no alternative, no escape from this issue; the road I had entered must end in Rome, unless I could retrace my steps.'

At last his position became so embarrassed that Dolling invited him to London to help in a guild for postmen which had just been opened in connexion with St. Alban's. He left Ireland on March 31, 1879, and never saw it again. He told his mother that he should probably become a Catholic and possibly a priest. She replied, 'If you ever

become a priest you must be a Jesuit; they are very learned and very holy men.' Tyrrell had already thought of the Society. He says, 'I wanted to live wholly for the Catholic cause, and I believed the Society worked for it *per fas et nefas*; secondly, because I thought that no other religious Order would have me, whereas the Society was lax and unscrupulous.' Had he understood things, he says, he would never have joined the Jesuits. All along he 'suffered their spiritual doctoring (rather than sought it or admired it) simply as a condition I had inadvertently let myself in for. This explains much of my after-relations to the Society.'

What he saw at St. Alban's did not satisfy him, and in May 1879 he was received into the Roman Catholic Church. Before the year was out he was teaching in a Jesuit School in Cyprus. He worked under Father Henry Kerr, who inducted him into all the practices of Jesuit daily life. He was very happy with his superior, but began to ask about the Society: 'Is this all? Prose and banality!' At the English College of the Jesuits at Malta, where he was sent to finish his year of probation, he dreamed that he would find a perfect community, and was unutterably shocked and disgusted at its general tone. The inmates kept a fair face before him as much as possible, and if anything too overt occurred some one would explain that such things were not usual. He criticizes the instruction and the general spirit of the College, in which he found neither the atmosphere of prayer and contemplation, and the liturgical life, nor that zeal and enthusiasm for the defence of truth, and the gaining of the modern mind to Christ, which had been his original attraction to the Society.

In September 1880 he entered Manresa House, Roehampton, the Jesuit school for novices. Here he stayed two years. After his experience in Malta he could not love or reverence the Society. Indeed he never did so at any time, but he began to be interested in the system. 'I



wanted to comprehend it and put it together, rather than to question it.' He lived among those to whom the principles of Jesuitism were regarded as axiomatic and submission of judgement looked on as a duty. He came afterwards to be confident 'that many things in the system are a hindrance to spiritual growth, and that its artificiality cramps the fertility of nature and grace.' His novice-master, Father Morris, was a narrow, intense man who looked on the Society 'as a divine creation, a new and vital organ which the Catholic Church had developed in recent times, in which its best, purest, and highest life was concentrated—a sort of *Ecclesia in Ecclesia*, the quintessence and cream of Catholicism.' Tyrrell told him what he had seen in Malta, and though Father John was ablaze, the novice held his ground. Tears filled the veteran's eyes and he begged Tyrrell not to judge from so exceptional a case; the right attitude was *quid ad te, tu me sequere*. Father Morris did not know the lower grades of the Society at all; but his idealism, his intensity, his *élan*, confirmed Tyrrell's wavering faith in the System.

Intercourse with Dolling had fostered Tyrrell's democratic sympathies, and he could not 'stomach the notion of a papal court' any more than that of 'A court of Christ.' The vivid contrast between Christ's simplicity and poverty and the wealth and parade of popes and prelates came upon him with something of a shock—the first shock to his Romanism in favour of Puritanism. Father Morris wished him not to take the vows. He held that Tyrrell had naturally an indocile mind, and even if he were now content to accept the opinion of his elders it would not always be so. The novice was deeply grieved, and appealed to the Father Provincial. The difficulty was met, and the novice delighted his master with his sermon on St. Ignatius's 'Letter on Obedience' and duly took his vows.

The next day he went to Stonyhurst for his course in philosophy. Here he found himself in a different atmo-

sphere. There was scarcely 'a single maxim we had been taught to hold sacred' that our new teachers 'did not flatly deny, or flout as heretical or insane or morbid.' No attempt was made to strain or force his judgement in any way, but obstacles were cleared away which hindered its proper movement. He says, 'The Christ which Father Morris offered for my worship was too much of a Jesuit, too much of a Father Morris, to appeal to my real self. I had needed first to conform myself to those somewhat narrow and inhuman types before I could feel for Him that ardour which after all is evoked only by the image of one's own highest and most ideal self—of the Christ that is within one. Even Father T.'s Christ, though a more liberal and lovable personality, was not mine and could not satisfy me. It is only so far as we see in His multiple personality some likeness to ourselves, with our circumstances and temptations, that He begins to live for us. Life is the only pedagogue that leads us to His feet.'

The Autobiography closes at the time of his mother's death in 1884. After that 'it became too harrowing' to be continued. Miss Petre's *Life* begins with a chapter on Father Tyrrell's 'Character and Temperament.' Her ambition has been to imitate the frankness of his Autobiography and to make him move through her pages 'just such as he was, with his strength and his weakness, his greatness and his littleness, his sweetness and his bitterness, his utter truthfulness and what he himself calls his "duplicity," his generosity and his ruthlessness, his tenderness and his hardness, his faith and his scepticism.' He wrote in 1902 that he felt himself like Moses who was not to enter the Promised Land, but added that he was satisfied with his 'destiny as a wheel in God's mill' and found 'sufficient reward in the interests of life, its ups and even its downs.' He took in the colour of his surroundings, adapting himself to those whom he met, and feeling most at ease when he had only one friend to converse with. His sense of humour never

left him. 'It flashed over his most strenuous efforts and flickered over his death-bed. He had, indeed, a fund of sheer merriment, but his was, in general, the humour of the tragic, and not of the cheerful temperament; the humour that is associated with a sense of sin and sorrow, and that is not bestowed on the innocent and happy.' He suffered much from headaches of the typical megrim type due to exhaustive mental toil. 'He worked swiftly, unceasingly, almost fiercely; some of his works were produced at break-neck speed, as though he were impelled by a power he could not resist.' Asceticism did not suit him. When he began to eat 'all that others ate,' he gained strength. His whole health seemed to improve as he got older.

In 1885 he finished his course of scholastic philosophy at Stonyhurst and went to teach children in the College of Malta. He describes those as 'the three purest and best years in some ways since I entered the hardening school of religious life.' In 1888 he began his four years' theological training at St. Beuno's College, North Wales, and was ordained priest in 1891. In October 1892 he spent his supplementary spiritual novitiate at Roehampton before entering on active service. Thence he was sent to the Jesuit Mission-house at Oxford, and finally to St. Helen's, Lancashire, for a year of real pastoral life. Here his mind and heart were satisfied by his labours among the Catholic poor, who learned to lean on him as a true friend. He took care of one or two guilds, visited and superintended one of the poorest districts, and did the usual confessional work and preaching. From this congenial sphere he was sent to St. Mary's Hall, Stonyhurst, to take a chair of philosophy. He went reluctantly, but his influence over his students became so great that his two colleagues were uncomfortable, and Tyrrell had to leave at the end of two years. He was an enthusiastic champion of Aquinas. The General of the Jesuits indeed complained to Cardinal Vaughan that Tyrrell 'thought he knew more of St. Thomas than all the

rest of the Society.' Tyrrell was able to get his views laid before Leo XIII, who replied that he wished them to prevail in the Schools of Catholic philosophy as being more in accordance with the views of St. Thomas himself. Tyrrell wrote to Baron Friedrich von Hügel in 1897, 'The fact is that Aquinas represents a far less developed theology than that of the later schoolmen, and by going back to him one escapes from many of the superstructures of his more narrow-minded successors, and thus gets liberty to unravel and reconstruct on more sympathetic lines.'

In 1896 he joined the staff of writers at Farm Street, but never really struck root again. He had already been for ten years a contributor to the *Month* on Biblical Criticism, Anglicanism, Materialism, Socialism and such subjects. The censor had always to be reckoned with, and he had, as he says, 'to guard against the attacks, not merely of my opponents, but of those whom I am defending, and to fill old bottles with new wine.' In 1897 his first book appeared, and he began to be known to the outside world.

His earliest definite troubles with the Jesuits date from 1900. He had long felt misgivings as to whether the Society could rise to the height of her mission towards the Church. Two years earlier he had begun to correspond with Père Bremond, a French Jesuit who was also suffering from a sense of intellectual repression and from external incongruities. Bremond had made a special study of The Oxford Movement, and his *Mystery of Newman* is a volume of real insight. Tyrrell had been writing on Loyola's *Spiritual Exercises*, but found that he was becoming suspect, and was to be "muzzled," not only as to writing, but also as to preaching, retreat-giving, &c.' He therefore destroyed his almost completed book.

His first volume, *Nova et Vetera*, led to an intimate friendship with Baron F. von Hügel. This was Tyrrell's first acquaintance with a Catholic scholar, 'a man of finished general education, wide reading and vast knowledge

on a considerable number of subjects,' who was able to appreciate his new friend's powers and correct some deficiencies due to the environment in which he had lived. The baron tells him, 'I am always most deeply grateful to God for the bracing, penetrating helpfulness of your life and ideas, writing and conversation.' He mentions some of his friends abroad, adding, 'There is, amongst the Catholic Englishmen I now know, somehow, no other one whom I feel and see to be one of those self-spending children of the dawn, and of Christ's ampler day.' He encouraged Tyrrell to study Biblical Criticism, and interested him in the writings of Eucken.

An article of Tyrrell's was censured in 1900. He chafes against the repressive measures adopted in Rome. 'It would seem that the Bull on Anglican Orders, having failed to convert England, the present policy is to cry "Sour Grapes," and to make Catholicism impossible, even for English Catholics—let alone Anglicans.' In August 1900 Tyrrell went into retreat at the small Jesuit Mission at Richmond in Yorkshire, where he spent five years. There he found opportunity for genial fun, and delighted to ramble over the lovely country with his Airedale terrier. One spring he describes, 'A sudden blaze of primrose, celandine, anemone in all the woods and hedgerows; gossiping blackbirds, and larks convulsed with merriment; lambs staggering about deplorably, and obviously new to the situation, and others trying to look as old and *blasé* as their stupid old mothers.' An autumn picture may be added. 'Up to racecourse and hung over gates. Dead calm, vertical smoke, moist but bright atmosphere. Cloud continents with blue skies and lakes; green-gold fields here and there amid the general shadows. Cows, birds, dogs audible, and men in the distance; and the mysterious rustle of autumn decay.' He loved Richmond, and when he went to London in the summer of 1902 found 'The heat, noise, and idiocy,' maddening.



At Richmond he was constantly busy with his pen. 'What he could openly publish, he did so publish; the rest was privately printed, or published under other names.' What a satire on the Romanist temper is his outpouring to a friend in 1900. 'The best policy, I half think, would be not to oppose but to fan the flame of this "authority-fever," and to get them to declare the infallibility of every Congregation, of the General of the Jesuits, of every Monsignore in Rome; to define the earth to be a flat plate supported on pillars, and the sky a dish-cover; in short, to let them run their heads full tilt against a stone wall, in hopes that it may wake them up to sober realities. The *reductio ad absurdum* is God's favourite argument—to let evils work themselves out and so manifest their true nature. Nothing else ever carries widespread conviction.'

Many thought that in Tyrrell a successor to Cardinal Newman had arisen, but though he found the *Apologia* always 'fresh and wonderful, like Dante and Shakespeare and the Book of Job,' he felt how much his own line of thought diverged from Newman's Liberal Catholicism. He feared lest Newman enthusiasts should make him what St. Thomas Aquinas had become, an obstacle to the very progress which he had initiated. The clearest exposition of his position is given in his *Christianity at the Cross Roads*, published after his death. He there claims that the object of Modernism is to effect a 'synthesis between the essentials of Christianity and the assured results of criticism.' The Christ of the first century is his Christ. 'The faith in His own Christhood that Jesus, by the power of His personality, was able to plant in His Apostles, has been continually reinforced by the experience of those who have found Him, in effect, their Redeemer, the Lord and Master of their souls, their Hope, their Love, their Rest—in short, all that they mean by God.'

In August 1905 he sent in his application for permission to leave the Society, and the following New Year's Day left

Richmond with profound regret. 'My affections,' he wrote, 'are twined round every cobble-stone of Newbiggin.' After a month at Tintagel, he found his way among friends. Father Gerrard sent him £50, 'the excess of my earnings over my keep for the last ten years.' He was dismissed from the Order, and 'could go to Communion, but not say Mass.' He suffered much 'from nostalgia of the Altar,' and it was nearly a year before he could make up his mind to communicate as a layman. An autobiographical fragment, 'My relations with the Jesuits,' is of extraordinary interest. He thought the institution good in itself, though it had 'grown out of harmony with a rapidly developing culture; and has thus become on the whole a source of discord and mischief; of a great deal more evil than good.' That he held to be the view of nearly every Jesuit who began to think for himself, though such thinkers are few. 'A fair criticism would either kill the Society, or cure it.' He had become one of the Liberal Catholics against whom the Jesuits were in avowed hostility, and found himself in one camp whilst fighting for the other. To him the Society had become 'a handful of dust and ashes.'

Miss Petre's account of Tyrrell's last years is pathetic. He and his friends made various efforts to get his rights as a priest restored to him. Cardinal Ferrata offered him a *celebret* on condition that he would not publish anything on religious questions nor 'hold epistolary correspondence without the previous approbation of a competent person appointed by the Archbishop' of Malines, into whose diocese he was to be received. Tyrrell was indignant. He says, Cardinal Ferrata 'now desires to control that vast correspondence which for ten years I have held with people troubled about their faith, or rather about their theology; correspondence almost as private and secret as that of the confessional; correspondence mostly with Catholic priests and prelates; with seminarians and their professors; with writers and teachers; with religious and their bewildered

superiors; and also with souls outside the Church; often with ministers of religion—always or nearly always with those who come to me secretly and privately as one whose secrecy they can trust.'

He began to see that reinstatement meant 'a new chapter of troubles. Having tasted the peace of divorce from a shrew, I am not at all anxious for a reconciliation. Perhaps in a future pontificate it might be worth my while to re-enlist, but not under the present Bedlam rule.' In another letter he says, 'The root error was in 1870. Condense all power into the hands of one man, who may be a fool or a knave, and what can you expect? It would be a miracle if things were otherwise, and miracles don't happen.' He speaks even more plainly in a letter of 1908. 'This papolatry is getting quite grotesque. . . . Have been quietly reading Dollinger's letters about his *affaire* with Rome. A horrible parallel. And he was so profoundly right. But the lie triumphed and the truth was crushed.' He did not wonder that to Savonarola and the mediaeval mystics Rome seemed anti-Christ. 'The misery is that she is both Christ and anti-Christ; wheat and tares; a double-faced Janus looking Heavenwards and Hellwards.' Yet he had faith that better days would come. 'Rome can extinguish any number of candles, but she cannot put out the sun; nor do I believe that she will be able to pull down the blinds to any effectual extent.'

In May 1907 he went to live at Storrington in Sussex, where he found himself among friends. Though poor he was able to pay his way. At first he slept at the Premonstratensian Monastery and spent the day in his room at Mulberry House, a place of rest for the sick and overworked. The Encyclical Letter 'Pascendi,' of September 8, 1907, which treated the whole body of the Church as suspect of heresy, deeply distressed Tyrrell. He was asked by *The Times* to give his views upon it, and contributed two articles, for writing which he was deprived of the Sacraments.

He withdrew from the monastery, and only attended Mass on Sunday, but even this he had by and by to give up, as the Prior told him that his presence at Storrington was an injury to the monastery. At this time he was much drawn towards joining the Church of England. He had 'no doubt of its being an integral part of the Church Catholic,' but thought the attempt to modernize Rome 'should be tried to the very utmost, be the issue kill or cure; and I know that my secession would be a serious blow to the party working for that end, and therefore should be avoided at the cost of any mere personal discomfort and privation.'

Amid such strife he naturally felt a longing for rest. He writes from Storrington in 1907: 'For my soul's comfort I would gladly take refuge in some little country rectory of the type hereabouts; but I feel my work is to hammer away at the great unwieldy carcase of the Roman Communion and wake it up from its mediaeval dreams. Not that I shall succeed, but that my failure and many another may pave the way for eventual success.' He asks the prayers of Bishop Herzog, the Old Catholic bishop. 'The position I occupy is one of great spiritual danger and difficulty; but, so far, it seems imposed on me in the interest of others. Nothing would gratify Rome more than my overt secession to the Anglican or Old Catholic Church, and that gratification would be based on a right instinct that by such secession I had justified her position and facilitated her designs.' He never loses his dry wit, but tells Bishop Mathew: 'They say I am to be promoted from minor to major excommunication, but nothing will shake my bull-dog fidelity to the calf of my enemy's leg—"I will never desert Mr. Micawber."'

Miss Petre finds in Tyrrell's latest book, 'the Christ of Catholic faith and worship,' the Christ who labours with man as his yoke-fellow; sharing his struggles, his disappointments, his darkness, his ignorance; a partner in his sorrows,

but more than a partner in his faith and his hope.' As to the Church, he felt that Catholicism was intended to be the 'Heaven-sent answer to the problem of life—the complement of man's nature, individual and social.' Religion was the great universal need to which Christ, 'as manifestation of the Divine Spirit, had come to minister; the end of the Church was to perpetuate and diffuse this message.'

Father Tyrrell gave several addresses during the last year of his life, and was busy with such articles as that on Baron von Hügel's *The Mystical Element of Religion* in THE QUARTERLY REVIEW for July 1909. Before it appeared he died of Bright's disease, which developed suddenly. His illness lasted ten days. His mind was clear from first to last. The Prior of Storrington gave him extreme unction, and Abbé Bremond gave him absolution before he sank into unconsciousness, and died on July 15, 1909. So far his friends had won a hard fight, but they could get no further. The Bishop of Southwark telegraphed 'No Catholic burial unless retraction attested by priest in writing.' Tyrrell had made no retraction, and no appeal from his friends could change the attitude of the authorities. They had therefore to act for themselves. Abbé Bremond spoke a few words in the garden outside Father Tyrrell's room, and at the graveside bore touching tribute to his friend. He read the burial service, omitting 'the absolution which only a priest could give.' Rome thus warred against Tyrrell to the very grave, but he had been true to the highest that he saw, and his name will not cease to be honoured by all who recognize his noble sincerity and can appreciate the sacrifice he made for his convictions. His message was incomplete, yet he was 'certain of the necessity and the paramount importance of religion; he was certain, also, that religion cannot live in the clouds, but must be incorporated in a Church.' He did not know what that Church of the future would be, but he gave his life to bring it nearer, and he died in the faith that it would surely come.



Miss Petre promises a volume of his Letters, and they will be as warmly welcomed as the Autobiography and Life, which are scarcely inferior in interest to *The Life of Cardinal Newman*. Tyrrell represents a great modern movement for the reconciliation of faith with criticism. He regarded the Modernist as a 'necessary evil,' whose task was to 'find a new theological synthesis consistent with the data of historico-critical research.' He had to work on data received from the critic and historian whose data had broken up the old synthesis. Provided the new syntheses were 'tentative, provisional, flexible, they are certainly better than chaos and unbelief.' The pathos of the story is that he did not see his path more clearly; yet this only calls on those who have found the path he sought to be more loyal to their own convictions, and to pray and labour in all sympathy and love for the bringing in of that better day when Christ shall present Himself with a glorious Church, not having spot, or wrinkle, or any such thing.

JOHN TELFORD.

## Notes and Discussions

### THE PRESIDENTIAL ELECTION IN THE UNITED STATES

THE recent contest for the Presidency of the United States of America was marked by a protracted, and at times embittered, discussion of the issues presented to the people. Mr. Roosevelt, who had occupied the position of Chief Magistrate for nearly eight years, declared when beginning his second tenure that under no circumstances would he be a candidate again. The tradition authorized by Washington that no President should succeed himself for more than one term has been held in high regard by many thoughtful and patriotic citizens. They heartily concurred with Mr. Roosevelt's decision, and admired the spirit which dictated it. It was therefore a distinct shock to them when the Ex-President recanted and announced his determination to seek an election for the third term. Some of his supporters argued that his statement should be read with the word 'consecutive' inserted, and that Mr. Taft's interregnum released Mr. Roosevelt from his solemn and voluntary promise. Others bluntly claimed that he had a right to forgo the self-imposed obligation if he chose to do so. And nearly all of them asserted that the voice of the nation demanded that this brilliant and masterful leader should once more put himself at the head of an irresistible movement for a purer democracy in government. His extraordinary power in this direction is shown by the fact that he has, in a few short months, carried off into a new and untried organization the larger portion of the Republican vote, and torn asunder a great and historic political party bound together by every conceivable tie of interest and loyalty. He stands defeated in his ambition for the Presidency; but he succeeded in breaking up the confederacy of politicians who rejected his overtures, and he inflicted a cruel and undeserved punishment on Mr. Taft. Four years ago, he compelled the Republican Convention to nominate Mr. Taft, and stoutly defended his action on the ground that no other man was so well equipped for the task. For this and other reasons, Mr. Roosevelt is still a private citizen and an associate editor of the *Outlook*. The United States has registered its will that it wants no Mexicanized officialism to save it from itself or from anybody else. It is quite capable of taking care of its future. It will not countenance the substitution of personal rule, however magnanimously disposed, for rule by the slower and safer processes of constitutional procedure.

After next March Mr. Taft will return to the practice of the law, accompanied by the good wishes of the American nation. He has been a just and wise administrator, with certain defects due to his professional prejudices, defects which stood out the more clearly because of the radical

tendencies of extremists who have repudiated his policies. The fundamental question of the tariff did not receive a satisfactory solution at his hands. Many of the imposts of the Aldrich and Payne Bill were extortionate, and although he signed this disastrous measure and praised its main provisions, he was forced to admit that certain schedules were indefensible. His efforts in behalf of international arbitration and Canadian reciprocity and his extension of the civil service requirements to many thousands of government employes, are among the best results of a distinguished public career. He needs no sympathy in his overthrow, for he has stood squarely upon the honour and simplicity of purpose which are distinctive in his character. The deviations which Mr. Roosevelt has manifested, to the bewilderment of his friends and the delight of his foes, have no place in Mr. Taft. None have accused him of selfish motives; all know that the betrayal of his erstwhile friends and the weight of unfortunate circumstances were heaped in the scale against him. His outstanding delinquency was that he did not appear to realize the determination of the people to revise the exactions of a tariff system which has become so deeply entrenched that any effort to reduce it is always attended by grave difficulties.

Woodrow Wilson becomes President in March 1913, by the largest electoral vote ever cast for any candidate for that office. Every section of the nation has contributed to this sweeping victory. He is a Southerner by birth, a Presbyterian by faith, a Democrat in politics and also a scholar, a man of high ideals and a profound interpreter of the principles of popular government. The egotisms and restlessness which mar Mr. Roosevelt's qualities, the hesitations which have clouded Mr. Taft's action, have not been discovered in their successor. Few occupants of the White House have devoted so much study to the theories of our national existence and efficiency, or possessed his readiness and flexibility of utterance. His lucidity and directness of address indicate a fertile and disciplined mind. As Governor of New Jersey he has given proof of his detachment from lower considerations, his fearlessness and his moderation. To be sure, his severest test has yet to come. Nominally he takes office with a united constituency at his back. Actually, the widest range of conflicting opinions holds throughout the country. The Democratic party forfeited confidence by its conduct during the Civil War. It rebelled against the dominancy of Grover Cleveland, the only President professing its tenets who has interrupted the long rule of the Republican magnates. The heresy of free silver decimated its ranks for several weary and fruitless years. It has hitherto found no reconciliation for its internal dissensions. In cities like New York, gangs of freebooters whose only union is in cohesive power of public plunder have stained its name with their nefarious deeds. But the Civil War has passed out of practical affairs, although the aftermath lingers in the solid South and in an amazing list of pensioners who still remain and subsist on the increase procured by their enlistment half a century ago. The free silver craze has been relegated to the rear by the increase in the output of gold and by the campaigns of Mr. McKinley which educated the public mind concerning its economic falsity. Tammany

Hall, which uses the name of Mr. Wilson's party as a mask to conceal its depravity, opposed Mr. Wilson's nomination.

These considerations can be left out of count. The alternatives that really matter have been outlined by Mr. Wilson and other statesmen. They are as follows : First. To entrust the Government to the Republican party again, which always begins with promises of action and then, in the end, weakens, draws back and warns against change, dreading to attempt anything for fear it should not satisfy those who control financial credit and who have too long dictated its courses. Second : To place the guidance of affairs in the care of men who have lost faith in the present constitutional system ; who seek some new way in which to perform old duties, and especially by shifting the energy and initiative of the law to the executive head of the nation. This modified emperorship, when clearly shown, is repugnant to the instincts of the American people. Then comes the third, to effect palpable reforms which the nation legitimately desires and expects, which all parties have said are necessary, and to bring them about through the instrumentality of a great and established party, clear and explicit as to its aims, willing to embody them in the ordinary processes of legislation, and to be guided by the common counsel of the nation as a majority or as a whole. The vote of the commonwealth has endorsed this programme to the fullest extent.

The first of these reforms is the tariff, which should be taken out of the political arena and placed under the supervision of a competent commission whose verdicts can be justified by reasonable deductions from all the interests at stake. Hitherto, tariff measures have been influenced and in some instances even written by the manufacturers and merchants whose huge profits have become a scandal. Local industries have also aided in the common conspiracy for overcharges and excessive rates, while the plain people have had to bear the intolerable burden. That this should not be, and that no honest business need suffer because of its abolition, are indisturbable convictions to-day. The son of a Presbyterian manse who assumes the President's office next spring stands pledged to that and other salutary changes, and he enters upon his duties with the earnest good-will of the entire republic.

S. PARKES CADMAN.

### LIGHT ON THE ODES OF SOLOMON

FEW more fascinating 'finds' have occurred in recent times than the discovery by Dr. Rendel Harris in 1909 of the 'Odes of Solomon.' Up to that time all that was known of them was that certain Songs, bearing the name of Solomon and associated with the pseudepigraphic 'Psalms of Solomon,' written about 60 B.C., were named in certain catalogues, five of them being cited in a Gnostic work, *Pistis Sophia*, and a quotation from one having been found in Lactantius. Through Dr. Harris's discovery, forty-two early Christian poems in Syriac, of a highly spiritual character and couched in mystical language, were for the first time brought before

the world of scholars, and a whole flood of questions poured forth, to which answers could not at once be given. Only a few months ago Prof. Burkitt pointed out in the *Journal of Theological Studies* that a much older MS. of the Odes had been lying unnoticed at the British Museum, where it had been housed for seventy years, and duly catalogued for forty years! Meanwhile, successive editions of these remarkable poems have been appearing, and scholars of various types have published in theological periodicals their diverse views as to the origin, date, and theological significance of the Odes.

It is the object of this Note to draw attention to two important contributions to the discussion that have just been published, which must rank high amongst the attempts to elucidate a difficult problem. In the Cambridge series of Texts and Studies, a new volume has appeared, in which Dr. J. H. Bernard, Bishop of Ossory, edits the Odes with Dr. Rendel Harris's translation, and Introduction and Notes by himself. Bishop Bernard had already set forth in a Review article his opinion that they were 'Hymns of the Catechumens,' or Hymns of the newly baptized, taught to Catechumens as part of their instruction. This view he now develops more fully, and supports it at length by a commentary on the whole text and numerous citations and parallels, going to show that they were not, as Dr. Harris thought, the lofty private outpourings of a devout spirit, but hymns of a community, the phraseology being deliberately chosen to illustrate the doctrines of baptism. It is interesting to note that this view has been supported in the *Expositor* by Dr. Wensinck, who cites a considerable number of parallels from Ephrem's hymns on the Epiphany known to be baptismal. The coincidence is so close that he considers either that Ephrem was quoting the Odes or that both writers were using a common baptismal language, and he suggests that both parts of the dilemma may be true. In a subsequent paper, Dr. Harris characterizes the literary dependence thus pointed out as evidence of the highest value, and draws attention to the fact that when the Odes were first published, Mrs. Lewis and Mrs. Gibson, the well-known scholars, remarked that they appeared like models of the hymns of Ephrem.

The other volume mentioned is a distinctly bulky one of six hundred closely printed pages, also issued by the Cambridge University Press, from the indefatigable pen of Dr. E. A. Abbott. Dr. Abbott's industry is as remarkable as his erudition and the versatile way in which he applies it to all kinds of questions. He entitles his work *Light on the Gospel from an Ancient Poet*. After an introduction in which the character of the Odes as a whole is discussed, Dr. Abbott comments upon certain of the Odes which he thinks specially typical in what some may call a desultory, or prolix, but as it appears to us delightfully interesting fashion, elucidating from various sources the mystical language in which they are written. He sheds light upon the subject, though sometimes in a rather bewildering way. His illustrations from the Old Testament, especially the Song of Songs, from LXX, Targums, Philo and other authorities, are so numerous that his notes at times overlay, rather than light up the text. Many of the parallels are to the modern mind fanciful and not altogether



convincing. But the closely literal translation of the original which Dr. Abbott gives—though he disclaims expert knowledge of Syriac—enables the reader to judge for himself of the applicability of the literary parallels adduced. Dr. Abbott's conclusion, reached after long and close study, is that the author was a Jewish Christian who wrote in the first century A.D., probably soon after the accession of Nerva, under powerful influences of Alexandrian allegory and Egyptian mysticism. He is viewed as a man of original mind, who linked together Jewish and Christian thought in such a fashion that it is often impossible to say whether he is a Jew on the point of becoming a Christian, or a Christian fresh from Judaism. 'Pauline he is, but not an imitator of Paul; Johannine, yet almost certainly ignorant of the Johannine Gospel; a poet, but also a teacher . . . one who depicts in a series of visions derived from the history of the guidance of the sons of Israel by the Divine Spirit, the continuous development of the purpose of the Father to redeem from Sheol through the Son, not Israel alone, but a congregation of the living, as many as run to the Son of God' for help.

It is well known that Prof. Harnack, whose name carries so much weight in itself, advocates the view that the main body of these poems is Jewish, only about one-eighth of the whole consisting of later Christian interpolations. This view is certainly not gaining ground, if, indeed, it be not already discredited. The favourite and fashionable method of analysis of documents apparently does not apply here. The passages marked by Harnack as interpolations have been shown to be so closely related to the rest in thought and language, that the hypothesis of separate authors a century apart, the one a Jew and the other a Christian, yet both imbued with Johannine ideas and both possessing a remarkable spiritual affinity, seems quite superfluous. A scholarly paper by Dom Conolly, that appeared in the *Journal of Theological Studies* a year ago, has practically demonstrated this. He shows that 'the Christian element goes deeper than Dr. Harnack seems to have observed'; and that passages in which he has detected Christianity 'are so interlaced in other ways with the rest, as to make it impossible to detach them with any degree of verisimilitude.' Prof. Burkitt agrees, and the consensus of critical opinion seems to be setting entirely in that direction.

Dr. Bernard assigns the Odes in their present form to the second half of the second century. He thinks that they were probably first written in Syriac, and that at any rate they are 'Asiatic in origin, and express the beliefs and hopes of Eastern Christianity.' Dr. Abbott gives more emphasis to the influence of the Old Testament and Hellenistic thought in the Odes, while Prof. Burkitt dwells on the Hellenic strain discernible in them. On the last point Bishop Bernard says that they exhibit the tendencies of Judæo-Christian piety not later than A.D. 180, and 'they show how truly Palestinian the Logos doctrine is. There is nothing of Philo or the Alexandrian philosophy in their doctrine of the Word.' It is remarkable that a writer so deeply imbued with the thought expressed in the Prologue of the Fourth Gospel does not quote the Johannine writings, and appears to be so independent of directly Johannine influences. What-

ever the authorship or exact characterization of the Odes, their discovery seems to show that the spiritual and mystical strain of Christian teaching characteristic of St. John in the canonical books was more widespread than it has been represented, and that it was not peculiarly Hellenic in origin or spirit. The Odes show, Dr. Bernard says, 'how congenial to Palestine as well as to Greece was this lofty conception of Christ as the Word, the Light, the Life.'

It is impossible adequately to illustrate the subject by quotation, for in these poems most of the great mystical ideas of spiritual religion are employed and glorified in turn—the Way, the River, the Secret, the Mirror, the Beloved, the Crown of the Truth. The following passage from the sixth Ode given in Dr. Harris's translation, is, however, fairly typical.

'As the hand moves over the harp and the strings speak, so speaks in my members the Spirit of the Lord, and I speak by His love. For it destroys what is alien, and everything is of the Lord; for thus it was from the beginning and will be to the end, that nothing should be His adversary and that nothing should stand up against Him. . . . Our spirits praise His holy Spirit. For there went forth a stream and became a river great and broad; for it flooded and broke up everything and it brought to the temple. And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters. For it spread over the face of the whole earth and filled everything, and thirst was relieved and quenched; for from the Most High the draught was given. Blessed then are the ministers of that draught, who are entrusted with that water of His! . . .'

The reference to Ezekiel xlvii. here is obvious, possibly there is allusion to Psalm lxxv, and a phrase or two recalls Rev. xxii. 2. Eccles. xxiv. 30-32 speaks of the rill which becomes a river. But the writer of the Ode in this, as in all his use of spiritual metaphors, employs the figure in his own way. Dr. Abbott points out that he emphasizes the influx into the Temple, as well as the efflux from it. 'The stream seems to be regarded, not as a luminous "glory" with a sound of many waters, but as a stream of worshippers, at first few, who press in, wave after wave, until they become an overflowing flood, forcing their way into the Temple . . . and breaking down the restrictions that prevented "all flesh" from coming to the Hearer of prayer.' The few sentences quoted show how subtly allusive is the author's style, how broad and lofty his view of spiritual truth, and how the very breadth and vagueness of his phraseology makes it often difficult to locate exactly his religious position. In some of the Odes more definite phraseology is employed, but the name of Jesus does not once occur, though the Christology of some passages is marked. The writer never mentions baptism, neither is there any mention of sin, repentance, or forgiveness. A pure, exultant, and often ecstatic spirit of joy pervades the whole. The writer never quotes directly either from the Old or the New Testament, yet he is steeped in the spirit of both. The blending of metaphors and ideas is so abundant as to cause frequent obscurity; but, except in a few instances, the writer's spiritual fervour

prevents the sense of exaggeration which usually accompanies the use of such exuberant language.

It is too soon as yet to pronounce dogmatically upon the date and character of these remarkable Odes. But some things are being made clear. Their prevalent Christian character is determined, their date as probably of the second century A.D., and their connexion with baptismal hymns of the Syriac church. The exact nature of the connexion is hardly clear as yet, and probably it may prove not to be so close as Bishop Bernard would make it. But there is considerable satisfaction in studying and enjoying these beautiful mystical poems before the *posse comitatus* of scholarship has laid complete hold of them and marched them off to a definite place with a definite badge and label. Whatever the ultimate critical verdict may be, both Bishop Bernard and Dr. Abbott deserve the gratitude of less instructed students for the help they have given in solving a difficult question. And of one thing we may be certain, that the last word on the religious significance of this early Christian Psalter has not yet been spoken. The poems suggest infinitely more than they reveal.

W. T. DAVISON.

### THE BEGINNING OF THE GOSPEL

IN his recent work on *St. Paul*, Dr. Deissmann says: 'The whole development of early Christianity . . . appears to me as an advance from the Gospel of Jesus to the cult of Jesus Christ, that cult deriving its sustenance and its lines of direction from the Gospel of Jesus and the mystic contemplation of Christ.' To begin with 'early Christianity' is to seize the clue to the modern labyrinthine controversy, in whose mazes it is easy to lose sight entirely of the Jesus of the Gospels, or to come to an *impasse* out of which no path leads from the Jesus of history to the Christ of faith and experience. 'In the beginning of the Gospel' (Phil. iv. 15) the faith of Christians derived its sustenance not only from the life and teaching of Jesus, but also from His precious death and His glorious resurrection. 'Mystic contemplation of Christ,' not as an ideal, but as a glorified personality, nourished the faith of the first believers, because contemplation led to communion with the exalted Saviour, and therefore to 'the supply of the Spirit of Jesus Christ.'

The quest of the historic Jesus has led many who have pursued it so far from the centre, so far behind all Christological theories, that some have boldly asserted: 'Life's religious values would not be essentially affected even if it should be discovered that Jesus was no such ideal personage as history represents—if, indeed, belief in His existence should have to be surrendered.' Since the publication of *The Christ Myth*, by Dr. Arthur Drews, it has 'seemed good' to many scholars to 'trace the course of all things accurately from the first.' Their exposure of the fallacy of his arguments and of the flimsy texture of his reasons for denying that

Jesus ever lived, has called forth a reply to his critics of which an English translation<sup>1</sup> has been issued. In the preface to this work, Dr. Drews accuses 'those who cling to an historical Jesus' of having 'never understood the real nature of religion'; he would have us revise our definition of faith, which is said really to mean, 'in the religious sense of the word . . . a trustful surrender to the God within us.' In a book which claims to be, above all things else, scientific, it is a surprise to find the question-begging sentence that 'the fault of method is entirely on the side of the opponents' [of the author]. Nor should German theologians be charged with 'arrogant behaviour' by one who attributes to them dishonourable motives, affirming that they 'see only the interest of their Church.'

Dr. Drews cannot complain of the 'method' of estimating the value of his book, if it be judged by the claim made for it, namely, that it provides 'a better explanation of the rise of the Christian religion than historical theology, as it is called, has yet afforded.' Readers of this REVIEW will not need a summary of the evidence for the genuineness of, at any rate, the four evangelical epistles of St. Paul; they will know what value to assign to the assumption of their spuriousness, based on the hypotheses of Loman, Van Manen, and Steck. Is it then a better explanation of the origin of Christianity to say: 'The Pauline Christ is a metaphysical principle, and His incarnation only one *in idea*, an imaginary element of his religious system'?

As to the witness of the Evangelists, the hope is expressed that we shall 'hear no more of the "impossibility of inventing" the Jesus of the Gospels.' But on what grounds is the claim to the uniqueness of the Gospel portrait of Jesus to be abandoned? In the scanty chapter dealing with this subject, Dr. Drews refers briefly to three stories in the Gospels; one of them is 'the pleasant story of the two sisters, Mary and Martha,' and without more ado the wild hypothesis is accepted that it is 'a mere allegory of the relations of paganism and Judaism to the cult of Jesus, the former receiving Him with joy, the latter occupying herself much with customs and ceremonies and claiming the same service from her sister.' The question based upon this and similar airy assertions, and assumed to admit of, only one answer is: 'If these stories were invented, what is there that could not be invented?' Perhaps enough has been said to warrant the rejection of a theory of the origin of Christianity which requires us to believe that the first Christians were 'followers of the prophet Isaiah, and that in their over-heated imaginations the figure of the prophet himself was transformed into the Saviour and Redeemer.'

Many of the more plausible arguments of Dr. Drews depend for any cogency they possess upon the fact that his polemic is mainly directed against the historical Jesus of modern liberal theology. Prof. Case, of the University of Chicago, writes<sup>2</sup> as a representative of this school of thought. His work is of value as a searching criticism of the contention

<sup>1</sup> *The Witnesses to the Historicity of Jesus.* By Arthur Drews, Ph.D., Professor of Philosophy at Karlsruhe. (Watts & Co. 6s. net.)

<sup>2</sup> *The Historicity of Jesus.* By Shirley Jackson Case. (Cambridge University Press. s. net.)

that Jesus never lived, and as a lucid statement of the evidence for His existence. But it gives an estimate of His relation to Christianity which is a quite inadequate explanation of the beginning of the Gospel. The strength of the forceful personality of Jesus is well brought out, but contrary to all testimony 'the genesis of the resurrection faith' is traced to the impression made upon the disciples by their Master's personality. To account for the origin and early success of Christianity, something more is needed than 'the force of Jesus' personality, expressed and perpetuated in the work of the disciples.' Unlike Prof. Case, we should consider it 'strange that Jesus' early followers should ultimately have made Him the object of their worship,' if they knew nothing more of Him than that 'He lived religiously and thus inspired believers to live similarly.'

The denial of the historicity of Jesus may, to some extent, be due to the excessive differentiation between the historic Jesus and the ideal Christ, as though the Jesus of the Gospels and the Christ of Experience were not one and the same Lord of Glory who humbled Himself when He took the form of a servant. What is needed is a book which will help us to 'a braver faith in our Lord Jesus Christ.' To some extent this need has been supplied by Dr. David Smith.<sup>1</sup> The name of Drews is never mentioned, not because the author of *The Days of His Flesh* is not familiar with the rash speculations of *The Christ Myth*, but because he has in view 'those who, unversed in the science of criticism, are yet troubled by its pronouncements.' Dr. Smith begins by showing that if the evangelic portraiture of Jesus is unhistorical, 'the Church has been lavishing her faith and adoration on a creation of her own fancy.' He contrasts that portrait with actual, apocryphal idealizations, and in a chapter which travels over less familiar ground gives two conspicuous examples of 'Rivals of the Evangelic Jesus,' namely, Lucian's *Life of Demonax* and Philostratus's *Life of Apollonius of Tyana*. The argument for the historicity of the Gospels, too often ignored or depreciated, is: If these are the ideals which flourished in the imagination of that generation, is it possible to believe that 'the Evangelic Jesus is a growth of the same rank soil'? The two closing lectures deal respectively with 'The Self-Evidence of the Gospel Portraiture,' and 'The Evidence of Experience.' The legitimacy, and the conditions, as well as the peril of the appeal to experience are admirably stated. 'The final decision rests not with the critics but with the saints, and their verdict is unanimous and unflinching. They know the Divine Original, and they attest the faithfulness of the portrait.'

J. G. TASKER.

<sup>1</sup> *The Historic Jesus*, being the Elliott Lectures delivered in the Western Theological Seminary, Pittsburgh, Pa. (Hodder & Stoughton. 2s. 6d. net.)



## GEORGE MEREDITH IN HIS LETTERS

GEORGE MEREDITH lived to be the grand old man of English literature, and his *Letters* (Constable, 21s. net), edited with skill and discernment, will win him a new circle of friends as keenly appreciative as those who surround him in these two volumes. Lord Morley, his most intimate and honoured friend, was to have edited the letters, but his work at the India Office rendered this impossible, and no one can regret that the task passed into the hands of Mr. William Meredith. The family was settled in Portsea in the middle of the eighteenth century, and there Melchizedek Meredith was baptized in 1768 at the parish church. He became the leading tailor and naval outfitter in Portsmouth, and left a good business to his eldest son. He was extravagant and unfortunate, and left Portsmouth when his only child, the future novelist and poet, was about nine years old. George inherited a small fortune from his mother, and at the age of fourteen went to a Moravian school at Neuwied on the Rhine. The first letter in this collection was written to a school-fellow when he was leaving Neuwied. 'True fellowship,' he wrote, 'is not to be had without Christianity; not the name but the practice of it. I wish you the greatest of all things, "God's blessing," which comprehends all I would or could otherwise say.'

At the age of sixteen he was articled to a solicitor in London, but his taste was not for law but for literature. His income was very small, and he frequently lived on a single bowl of porridge a day. A friendship with Edward Peacock led to an introduction to his sister, Mrs. Nicolls, whom he married in 1849, when he was twenty-one. She was 'a woman of considerable beauty, great intelligence, some literary achievement, and brilliant and irrepressible wit.' Her first husband, Lieutenant Nicolls, commanded H.M.S. *Dwarf*, and was lost at sea with his ship. She had one daughter by her first marriage, and in 1853 her son, Arthur Meredith, was born at the house of his grandfather, Thomas Love Peacock. In December 1856 Meredith was working at Seaford. He writes, 'The dullness is something frightful, and hangs on my shoulders like Sinbad's old man of the Sea.' His wife was at Blackheath. He was anxious that she should spend Christmas in town. 'Dullness will put out the wax-lights, increase the weight of the pudding, toughen the turkey, make lead of the beef, turn the entire feast into a nightmare, down here, to one not head and heel at work.' The marriage was not happy. Both husband and wife were emotional, quick-tempered, and satirical. They separated in 1858, and three years later she died at Oatlands Park.

Some early letters written to Miss Janet Duff-Gordon show what Meredith was to his young friends. So far as Meredith ever drew his characters from life she was the model for Rose Jocelyn in *Evan Harrington*, whilst her father and mother were Sir Frank and Lady Jocelyn. When she became engaged to Mr. Ross, Meredith writes, 'God bless you, my dear girl! If you don't make a good wife, I've never read a page of woman. He's a lucky fellow to get you, and the best thing he can do is to pray he

may always know his luck.' How true the forecast was readers of *The Fourth Generation*, by Mrs. Janet Ross, have lately had the opportunity of discovering. Meredith had a genius for friendship, and the overflowing fun of some of his early letters is delicious. The deeper note is struck in his counsel to Captain Maxse as to marriage. 'You know I wish very earnestly to see you, a man made to understand and make happy any pure, good woman, married to one. . . . To have found a suitable person and to give her up for anything on earth is like seeing a jewel on the shore and rejecting it on account of the trouble of conveying it home.'

Meredith's love of Nature comes out in many a letter. In May 1862 he writes from Esher, 'The gorse is all ablaze, the meadows are glorious—green, humming all day. Nightingales throng. Heaven, blessed blue amorous Heaven, is hard at work upon our fair, wanton, darling old naughty Mother Earth.' We follow him on long Surrey rambles and watch him at Marlow. 'The country is delicious. The walks are heavenly. The river is a dream of green herbage and reflected heaven.' 'For my part,' he tells Dr. Jessopp, 'I love and cling to earth, as the one piece of God's handiwork which we possess.'

His spiritual nature is revealed when he takes his boy Arthur to Dr. Jessopp's school in Norwich. 'We have a good deal of prayer. Oh, Tuck, have we not led thoughtless lives and snuffed our own conceit!' Later he writes, 'I certainly think prayer is good for children. It is good even after the time when blind reverence ceases to be fruitful—it is good for men. It is at once an acknowledgement of some higher power: it rouses up and cleanses the nature, and searches us through to find what we are. Only the praying for gifts and thanking for gifts, is damnable.' In 1867 he discusses a prayer which Captain Maxse has sketched for a boy and adds, 'Beware of training him to scepticism.' He suggests that a child's prayer should be addressed to the 'Father of all Good,' which 'soon grows to mean the utmost in the regulated mind of a child. I am afraid I can't see how a child is to pray to Jesus Christ as Man; but one may teach him to pray to be likened to Him as when He walked the earth.' In 1872 he writes from his little house at Box Hill to his son Arthur: 'Do not lose the habit of praying to the Unseen Divinity. Prayer for worldly goods is worse than fruitless, but prayer for strength of soul is that passion of the soul which catches the gift it seeks.' When Arthur fell from a horse, 'dangled to the stirrup and was dragged headlong over the furze,' without serious injury, he writes, 'We have put up our Thank-song to the Supreme.'

Sunshine came into his life in 1864. He confides to Dr. Jessopp that 'he loves a woman as he never yet loved, and she for the first time has let her heart escape her. She is the sweetest person I have ever known, and is of the family which above all others I respect and esteem. My hope stands like a fixed lamp in my brain. I know that I can work in an altogether different fashion, and that with a wife and such a wife by my side, I shall taste some of the holiness of this mortal world and be new-risen in it. Already the spur is acting, and health comes, energy comes.' His marriage more than realized his hopes, and the relations to his wife and their two children show how true and tender-hearted he was. His

father-in-law, Mr. Vulliamy, had come from Normandy seven years before, and lived in Mickleham Vale at the Old House. The Merediths settled after a time at Box Hill, whence he writes in January 1868: 'I am every morning in the top of Box Hill—as its flower, its bird, its prophet. I drop down the moon on one side, I draw up the sun on t'other. I breathe fine air. I shout ha! ha! to the gates of the world. Then I descend and know myself a donkey for doing it.'

Some of his criticisms are pungent. He says in 1870: 'Read the *French Revolution* and you listen to a seer; the recent pamphlets, and he is a drunken country squire of superordinary ability. Carlyle preaches work for all to all. Good. But his method of applying his sermon to his "nigger" is intolerable. Spiritual light he has to illuminate a nation. Of practical little or none, and he beats his own brains out with emphasis.' Twelve years later he dwells on the relations between the Carlyles: 'They snapped at one another, and yet the basis of affection was mutually firm. She admired, he respected, and each knew the other to be honest. Only she needed for her mate one who was more a citizen of the world; and a woman of the placid disposition of Milton's Eve, framed by her master to be an honest labourer's cook and housekeeper, with a nervous system resembling a dumpling, would have been enough for him.'

The man of letters and the student of life are both revealed in a letter written to a lady. 'You have asked concerning character: you have been reading Biographies. We cannot come to the right judgement in Biography unless we are grounded in History. It is knowledge of the world for the knowing of men. Question the character, whether he worked, in humanity's mixed motives, for great ends, on the whole: or whether he inclined to be merely adroit, a juggler for his purposes. Many of the famous are only clever interpreters of the popular wishes. Real greatness must be based on morality. There is a philosophy of life for it to embrace—and that means the reverse of cynicism, to be tolerant of our human constitution. We have to know that we know ourselves. Those who tell us we do not know, cannot have meditated on the word Conscience. In truth, so well do we know ourselves, that there is a general resolve to know some one else instead. We set up an ideal of the cherished object; we try our friends and the world by the standard we have raised within, supported by pride, obscured by the passions. But if we determine to know ourselves, we see that it has been open to us all along, that in fact we did but would not know, from having such an adoration of the ideal creature erected and painted by us. It follows, that having come to this knowledge, we have the greater charity with our fellows—especially with the poor fellow the most exposed to our inspection. For this reason, I preach for the mind's acceptance of Reality in all its forms; for so we come to benevolence and to a cheerful resignation; there is no other road to wisdom.'

Every page gives some glimpse into his own mind and heart, some light on men and events. He gets to the depth of things in such a letter as that to Lady Ulrica Duncombe in 1906. 'Be sure that the Spiritual God is accessible at all moments to the soul desiring Him, and would live in us

if we would keep the breast clean. Only we cannot ask Him to strike between us and His Laws. The petition, with the failure of it in absence of a reply, is a main source of general disbelief.' He never ceased to teach that 'real greatness must be based on morality.' Old age found him rich in friends and admirers. He kept a brave heart to the last. He tells in one letter how he has to lean on an arm when he would walk, and is 'humiliated by requiring at times a repetition of sentences. This is my state of old age. But my religion of life is always to be cheerful. Though I see little of my friends, I live with them.' He passed away May 16, 1909, and those who cherish his memory may adopt his own words on the loss of an old friend: 'They are not dead. And the yielding of the breath is not extinction. If we love truly we hold with us those that have gone from sight.'

JOHN TELFORD.

## Recent Literature

### THEOLOGY AND APOLOGETICS

*The Interpretation of Religious Experience.* By John Watson, LL.D. 2 vols. (Maclehose. 10s. net each volume.)

THERE seems no end to the variety of treatment with which the great subject of the existence and nature of God is treated by successive Gifford Lecturers. If any questioned the wisdom of Lord Gifford in setting so many able pens to work for so many years on one theme, an answer is to be found in the utterly diverse productions of such men as Max Müller, E. Caird, Pfeiderer, A. C. Fraser, Prof. Royce, Prof. Gwatkin, Dr. James Ward and others who might be named. Dr. John Watson, Professor of Moral Philosophy in Kingston, Canada, delivered two series of these lectures in Glasgow University in the years 1910-12, and these are embodied in the volumes before us. They are well worthy of their position in a long and honourable series of deliverances on the practically inexhaustible subject of Theism.

The title hardly explains the mode of treatment adopted. Prof. Watson divides his subject into two parts. The first is historical, and passes in review some leading writers upon the fundamental problems of religion whose work is considered by the author to be specially significant. After touching upon Greek religion and primitive Christianity, he reviews the history of Christian thought from Origen to Aquinas. He gives a separate lecture to Dante, discusses Eckhart, Des Cartes, Spinoza, Leibnitz, Hume and Kant, and gives marked prominence to the work of Hegel. The second part of the work is constructive. The chief themes discussed by the lecturer lie on the border-line between philosophy and religion, such as Realism, Naturalism, Personal and Absolute Idealism, The Religious Consciousness, The Problem of Evil, Atonement and Immortality. But the distinction between the historical and the constructive portion is mainly formal. In discussing the history, Dr. Watson is constructive, and in constructing his doctrine he is largely historical. The two parts together form a valuable contribution to the philosophy of religion, coming from a worthy representative of the neo-Hegelian school. Those who are satisfied with the standpoint of Absolute Idealism will read these pages with unalloyed pleasure. Others will readily acknowledge the ability displayed in them and the author's power of exposition, whilst recognizing that the copious material here gathered from various quarters is all poured into the mould provided by a high, abstract, *a priori* philosophical system.

Readers of Prof. Watson's earlier work, *The Philosophical Basis of*



*Religion*, will be prepared for what they find here, but the present work is naturally fuller and more complete than the earlier. Dr. Watson holds that an entire reconstruction of religious belief is necessary in our time, one in which the appeal to external authority shall be entirely relinquished. He seeks to rebuild Christian doctrine on the basis of reason, and finds the rational principles underlying all experience expressed in the form of Idealism generally associated with the name of Hegel, though he accepts this with certain modifications of his own. For Prof. Watson there is but one rational principle that differentiates itself in all experience, and it is the business of the philosophy of religion to expound that principle in all its various developments and ramifications. The result is that he gives us a carefully-thought-out philosophy and makes a religion of it. Whether it possesses the characteristic *differentia* of religion is another matter.

For example, take the fundamental question of the personality of God. It seems tolerably clear that Prof. Watson does not accept this doctrine. He defines God as 'the self-conscious principle involved and manifested in the existence and process of the universe,' adding that this self-conscious intelligence 'certainly is not personal, in any of the senses in which we speak of ourselves as persons, since it is the absolute unity presupposed in all things, and therefore in all persons.' In some passages, however, the self-consciousness of Deity as described by the author might be supposed to imply personality, but Prof. Watson finds himself in the same difficulty which prevented T. H. Green from ever clearly expounding the relation between the Eternal Consciousness and the finite conscious beings that we know ourselves to be. Again and again in these volumes the author seems to be on the verge of setting forth a profoundly religious truth, but what seem to us his mistaken premisses compel him, as in the extract above given, to express it as a philosophical conception, and the philosophy kills the religion. The postulates of intellectualism and of idealistic monism do not satisfy the deep spiritual cravings of man's nature. Religion cannot breathe in the exhausted receiver of a system in which the relations between man and God are not those of 'an I and a Thou.' A writer whose fundamental idea of Deity is that of the philosophical Absolute will be found continually sacrificing the elements of his thought which make for religion in favour of those which he values as a philosopher.

Christian doctrines are in these pages, as in Hegel, Green, and Caird, expounded in terms of an underlying philosophical system. Evil is necessary for the development of good. The doctrine of the Incarnation is to be understood as implying 'the indissoluble unity of God and man, not in any external and artificial sense, but as an expression of the essential nature of both.' For 'true identity is unity in difference. . . . The relation of man to God involves the independent individuality of each, but an individuality which implies the distinction and yet the unity of both.' The words Atonement, Regeneration, and others familiar to Christians are retained, but are interpreted in Hegelian fashion.

The present reviewer cannot accept Prof. Watson's fundamental

premisses, but it does not follow that in his opinion the lectures themselves are useless. On the contrary, they are full of suggestive thought. They correspond in the philosophy of religion to Green's *Prolegomena to Ethics*, a book that is of very high value to many who are not disciples of the Hegelian School. These lectures well deserve to be read and studied side by side with those of E. Caird, which in some respects they resemble. They are written in a clear and interesting style, and will well repay more than one perusal.

*The Holy Spirit in the Ancient Church.* By H. B. Swete, D.D. (Macmillan & Co. 8s. 6d. net.)

Dr. Swete here follows up the line of exposition begun in his *The Holy Spirit in the New Testament*. Valuable as the earlier volume was, its successor may prove the more useful to many, inasmuch as the material it contains is not so generally accessible. With characteristic thoroughness the author has 'read again all the more important Greek and Latin patristic authorities of the first five centuries,' in order to be able to present the witness of the Fathers on this great doctrine with freshness and accuracy. All theological students are his debtors. For whilst the patristic testimony to the Person of Christ has been carefully gathered and garnered with some frequency, a catena of utterances on the Holy Spirit remained a distinct desideratum.

Those who read these pages carefully will be struck with the freshness and independence of the several utterances of the Christian Fathers. The quotations embody no precisely formulated theology. The nearest approach to this is in the writings of the three great Cappadocians, Basil and the Gregories, but the quotations given by Prof. Swete are so various in tone and kind, that together they testify to the fact that they proceed from a 'Spirit-bearing body,' from leaders of a church that was itself inspired and led by the Spirit—no mere transmitters of conventional phraseology. At times, indeed, the language is startlingly free, as in the case of Origen, who inquires whether the Holy Spirit 'was made (*tygévero*) by the Word,' coming to the conclusion that He is 'in the category of things made by the Father through the Son, although in honour He is above them all.' Origen contends earnestly, however, for the personality of the Holy Spirit; though even in the fourth century this point had not been clearly determined and formulated by the Church.

The second part of Dr. Swete's work gives a summary of patristic teaching under topical headings, as in the former part he had travelled chronologically through the Fathers from Clement of Rome to Augustine. Both parts are useful, and they supplement one another.

One very interesting question arises from this survey, viz. How is the teaching of the ancient Church on the Holy Spirit related to that of the New Testament? Dr. Swete touches on the points of similarity and difference very briefly, and the theme deserves fuller development. A kindred topic that he hardly touches at all, the limits of his work preventing, is How does this patristic teaching stand related to modern

developments? It were to be wished that another volume might continue the exposition here so interestingly begun, and that the author's anticipation that this volume will be his last may not be realized. We are grateful to him for a scholarly and valuable contribution to a great theme. We may add that in the Appendix there is an interesting discussion of certain references to the Holy Spirit in the recently discovered 'Odes of Solomon.'

*The Doctrine of the Person of Jesus Christ.* By H. R. Mackintosh, Phil.D., D.D. (T. & T. Clark. 10s. 6d.)

The Professor of Theology in New College, Edinburgh, has prepared this book as a Student's Manual, which should cover the whole field of Christology. Special prominence is given to the history of the subject and to modern literature. The first book deals with Christology in the New Testament from the Synoptic Gospels, the primitive Christian belief represented in Acts and First Peter to the Pauline Christology, the Christology of the Epistle to the Hebrews, the Apocalypse and St. John. The six types of apostolic doctrine are clearly sketched, with a study of the titles of Christ, His sinlessness, His pre-existence, His subordination and the other vital issues of Christology. The second book on 'The History of Christological Doctrine' covers the field from the Sub-Apostolic Age down to Schleiermacher, Hegel, and Ritschl. The Greek Apologists of the second century set themselves to render the ideas of the Gospel in the scientific or speculative language of the day. 'The Logos summed up all the divine forces energizing in the worlds of nature and spirit.' This part of Prof. Mackintosh's work will be of great service to students. We follow the whole course of Christian thought under the conduct of an expert. The Higher Unitarianism of last century fails to show why Jesus 'drew to Himself these wonderful epithets of religious trust and adoration.' 'Alike in His own mind and that of the Church universal He is not one of a class, or even first among His compeers, but in a solitary and unshared sense the Lord and Redeemer of the world.' The last book is on 'The Reconstructive Statement of the Doctrine.' Nothing could be more lucid or convincing than the treatment given to this vital doctrine in all its bearings.

*Eternal Life: A Study of its Implications and Applications.*  
By Baron F. von Hügel. (T. & T. Clark. 8s. net.)

Baron von Hügel was asked to write on this subject for Dr. Hastings's *Encyclopædia of Religion and Ethics*, and the theme took such hold upon him that it became too big for the *Encyclopædia*, and had to appear as a book. He begins by assuming that Eternal Life is 'an experience, requirement, force, conception, ideal which is in endless degrees and ways, latent or patent in every specifically human life and act; which, in its fullest operativeness and its most vivid recognition is specifically religious.' The first part of the book is a survey of the chief types and stages of this

experience and conception in Oriental religions, in Israel, in Greece, in Jewish Hellenistic times, in Primitive Christianity, in the Middle Ages and Modern Times. The interest of such a general view is intense, and each chapter is luminous and complete. Special attention may be claimed for Philo, by whom the divine life as men can begin to live it here, and still more beyond this world, is sometimes characterized as strictly eternal. The pages on Aquinas are such as we might expect from 'a convinced Roman Catholic,' who feels that that great master 'most richly deserved his adoption as dominant exponent of Roman Catholic Theology.' The second part opens with a study of Fichte, Schleiermacher, Hegel and Schopenhauer, leading up to a very fine chapter on 'Biology and Epigenesis' as represented by Darwin and his successors. Bergson's work receives special attention. Socialism and Institutional Religion are discussed, and a final chapter brings out the 'Prospects and Conclusions.' The range of the book is so vast that this summing up has very great weight. The writer holds that Religion has furnished man with a vivid and concrete experience and conviction of permanent ethical and spiritual value. Eternal Life as thus operative in human life is 'no substitute for either God or man; but it is the activity, the effect, of God, or of man, or of both.' 'Only an Eternal Life already begun and truly known in part here, though fully achieved and completely to be understood hereafter, corresponds to the deepest longings of man's spirit, as touched by the prevenient Spirit, God.' Such a book lays all thinkers under deep obligation.

*St. Paul: A Study in Social and Religious History.* By Adolf Deissmann. (Hodder & Stoughton. 10s. 6d. net.)

Prof. Deissmann, as might be expected, takes a characteristic and distinctive line in this study of St. Paul. 'Paulinism,' or the Elaboration of Pauline thought into systems of ethics, Christology, soteriology and the like has no interest for him. It is quite possible, indeed, that the doctrinaire has been overdone and the human personal elements too much neglected in many estimates of St. Paul. Regarding the great apostle's letters as more or less intimate witnesses of his religious life and thoughts rather than as theological treatises, Deissmann presents us with a vivid and delightful study of St. Paul's environment: he has himself followed the apostle's routes, and his sketches of scenes and landscapes, the touches which liven the modern surroundings and appearance of ancient cities, add fascination to his narrative. He is above all an enthusiastic archaeologist: the new records of papyrus and inscription are impressed by him into his skilful attempt to realize the life of the Mediterranean world in St. Paul's days, to verify chronology, and to throw light on countless details of Hellenistic thought and speech. In the course of these lectures, which deal with St. Paul as Jew, as Christian, as Apostle and as a supreme figure in the world's religious history, many striking and admirable things are said. Not a few critics will feel that he underestimates St. Paul's literary gift in his unswerving loyalty to the theory which makes St.

Paul's letters the outpourings of a non-literary artisan. Here Deissmann parts company with Prof. Ramsay, who so strongly insists on the influence of the Hellenistic culture, while he acknowledges Prof. Ramsay's masterly contributions to the study of the topography, geography, and history of the Acts and Pauline writings. But Deissmann is for ever valuable in his studies of Pauline Greek: and there is much freshness in his treatment of phrases suppressed to be quite understood, such as 'justification by faith' and the genitive 'of Christ.' The translator, Mr. Lionel Strachan, has done his work excellently, the printed type is a pleasure to read, and there is a valuable map prepared by Prof. Deissmann of 'the world as known to St. Paul.'

*Paul and his Interpreters.* By Albert Schweitzer. (A. & C. Black. 7s. 6s. net.)

The author of the *Quest of the Historical Jesus* having established, as he believes, the theory that the teaching of Jesus is a perfected form of Jewish apocalyptic, proceeds in his *Paulus*, now translated by Mr. Montgomery, to discuss the Hellenization of Christianity. How has Jewish apocalyptic become Hellenistic Christianity? The answer to this question leads to a useful and competent survey of the whole course of Pauline criticism. With characteristic frankness he confesses that English and American literature has not been included in this study, owing in part to 'an insufficient acquaintance with the language.' There is no reference to scholars like Ramsay and Frazer, whose works no student of Paul and of comparative religion can neglect. Schweitzer has a manner all his own: he is a wonderfully acute critic; but throughout we feel he has an axe to grind. He starts with an undoubted prejudice against the Hellenistic basis of Pauline doctrine: with a dogmatism paralleled only by the dogmatism which he criticizes in others, he denies any Pauline influence on the thought of the Fourth Gospel or upon the formation of early Greek theology; and his argument is vitiated by the idea that there is nothing new in Christianity, which is only 'Judaism with the centre of gravity shifted in consequence of a new era.' Paulinism is a phenomenon quite independent of the Teaching of Jesus—an isolated entity without influence on the past or the future: nor is it really in any way affected by the mystery-cults; Christianity only becomes a highly developed mystery-religion in the Fourth Gospel. The peculiar eschatology of Paul dominates his mysticism, his sacramentarianism, and his doctrine of redemption. In fact, Paul belongs to late Judaism, which had taken on a fixed type and was no longer susceptible to Oriental influences: from first to last his teaching is determined by the peculiar conditions of the time between Christ's death and His expected parousia. To establish this conclusion, Schweitzer cuts his way singlehanded through the ranks of opposing critics, wounding slightly with his rapier here and leaving metaphorical corpses there. His dexterity and his versatility are magnificent: but will he win thereby some solid vantage-ground, some assured position for a knowledge of early Christianity and an interpretation of its witnesses?



This remains to be seen : and we await with interest his promised work on *The Pauline Mysticism*.

*The People of God : An Inquiry into Christian Origins.* By H. F. Hamilton, D.D. Two volumes. (Frowde. 18s. net.)

The author of this elaborate work was formerly Professor of Pastoral Theology in the University of Bishop's College, Lennoxville, Canada. His purpose is to give an account of Christian origins; but Christianity is, in his view, 'simply the religion of the Jews reorganized by Jesus the Messiah,' hence before the origin of the Church and its ministry (vol. 2) is investigated, the authority of the Old Testament and its religion (vol. 1) is carefully inquired into. Dr. Hamilton writes instructively on Greek and Hebrew monotheism, rightly distinguishing them as implying 'a different conception of God's relation to man and of His method of revelation.' But the contrast is pushed to an extreme when it is said that 'according to the Greek, revelation, if one may call it such, originated not with God, but with men.' The link between Israel and the Christian Church is that Jesus 'accepted the supernatural origin of the Law,' but claimed Himself to have supernatural authority to institute a new Covenant. In vol. 2 Dr. Hamilton confesses that as an Anglican, he 'finds himself placed in some difficulty.' He realizes that 'Christian divisions are nowhere more grievous or unnatural than they are between Anglicans and Nonconformists.' He, therefore, sets himself the task of explaining why, notwithstanding his longing for a united Christendom, he is 'obliged to insist upon the ministry of Bishops, Priests, and Deacons as the basis of the re-union of Christendom.' For many reasons we differ from Dr. Hamilton as from other defenders of Episcopacy who regard it as belonging to the *esse* of a Church. One reason shall be given : it may be true that in the ideal Church there will be an individual to represent the whole Church in breaking the bread at the Eucharist, also 'an organ which acts for the whole Church in bestowing this representative character upon individuals.' But is it not to beg the question at issue to say that the 'organ' conferring this authority must also be an 'individual man'?

*The Meaning of Christianity.* By Frederick A. M. Spencer, M.A., Brasenose College, Oxford. (T. Fisher Unwin. 7s. 6d. net.)

Mr. Spencer has the philosophic mind, and in this comprehensive work begins by showing that there is good ground for supposing that the Universe is such as to favour the growth of the spiritual. He raises many objections to the ecclesiastical and the biblical presentations of Christ, as is inevitable seeing that he discerns in the Jesus of the Synoptic Gospels 'a man with intense God-consciousness, yet a seeker after truth.' The claim to have formulated a Christology including 'both the Athanasian and the Unitarian doctrine' cannot be said to be established. The assertion that

'Jesus did, we may believe, exist in a heavenly state before His birth in Palestine' must be understood in the light of the author's suggestion that 'other souls may have existed before birth.' Which element in the composite Christology preponderates is clear when Mr. Spencer says: 'Jesus was not merely man, but a man, a soul not radically different in origin and destiny from other souls.' On many subjects there is illuminating teaching in this volume, as e. g. when the kingdom of God is defined as 'humanity transformed through and through by life from God and of God into heavenly power and beauty. . . . It is the one object for which Jesus and His comrades labour and suffer.'

*The Apocalypse of Jesus.* By F. W. Worsley, M.A., B.D.  
(J. & J. Bennett, Ltd. 7s. 6d. net.)

This work, described by its author as 'a step in the search for the Historical Christ,' is a helpful contribution to what has come to be known as the Jesus or Christ controversy. Mr. Worsley assigns good reasons for believing that 'the Jesus of history is not so far removed from the Christ of the creeds' as the critics say. On the difficult problem raised by St. Matthew's Apocalyptic imagery, another solution seems to us not only possible, but probable. Mr. Worsley's careful researches do, however, justify his contention that it is untrue to say that 'the eschatology of Jesus was just that of His contemporaries with the added notion that He Himself was Messiah.' To all students of such subjects as 'The Messianic Beliefs of Jesus' and the relation between the eschatological and apocalyptic elements in His teaching this thoughtful and scholarly work is heartily commended. The outlines of the Christology of the creeds are found in the teaching of Jesus; in the author's own words: 'the development which many would have us believe was a theological development of the first century of the Christian Church, was in reality that of the inner consciousness of Jesus.'

*The Essentials of Christian Belief.* By David Fyfe, M.A.  
(Hodder & Stoughton. 3s. 6d. net.)

Mr. Fyfe succeeded the Rev. J. A. Hutton, M.A., in the pastorate of the Jesmond Presbyterian Church, Newcastle-on-Tyne. Readers of this volume will not be surprised that a call should be given to its author by a congregation accustomed to Mr. Hutton's thoughtful preaching. Mr. Fyfe 'joyfully and gratefully accepts the doctrines historically associated with Evangelical Christianity,' and his helpful book contains six lectures on some fundamental factors of Christian belief. The subjects are God, Jesus Christ, the Kingdom of God, the Holy Spirit, Immortality, and the Church. In the full light of modern knowledge Mr. Fyfe gives a lucid statement of his faith in these central verities. His sympathy with the perplexities of the modern mind is as evident as his loyalty to the heritage of truth. What he offers are not speculations, but 'facts that may come within the cognizance of all who will submit to the moral conditions imposed by Jesus.'

*Pharisaism : Its Aim and its Method.* By R. Travers Herford, B.A. (Williams & Norgate. 5s. net.)

Mr. Herford has set himself to show what Pharisaism meant to the Pharisees themselves. For many years he has given himself to the study, and has reached the conclusion that 'The Saints and Sages' who are numbered among the Pharisees, 'served God faithfully, and found in the Torah His full and perfect word.' Mr. Herford runs counter to the New Testament, but he does not accept John ii. 25 as true of the historical Jesus. He says, 'I yield to no one in my reverence for Jesus; He is, to me, simply the greatest man who ever lived, in regard to His spiritual nature,' but he does not accept Him as divine. St. Paul's testimony also is discounted by the suggestion 'that a convert seldom takes the same view of the religion he has left as is taken by those who remain in it.' We have been greatly interested in his book, from which there is much to learn, but his picture of the Pharisaic ideal does not agree with the actual facts, and it is of little use to base an argument on Ps. cxix. as a Pharisaic Psalm, and apply it to the Pharisees whom we know from the Gospels. We are ready to welcome any proof that the beliefs of the Pharisees were noble, but that does not make us doubt the testimony of Jesus Christ, or think that St. Paul was ignorant of the real character of that Pharisaism to which he paid such memorable tribute in Acts xxiii. 6.

*The Rule of Faith.* By the Rev. W. P. Patterson, D.D. (Hodder & Stoughton. 5s. net.)

These Baird Lectures were delivered by the Professor of Divinity in the University of Edinburgh in 1905, and their publication has been delayed in order that the subject might be dealt with more thoroughly. The types of Christianity which have attained importance, such as Romanism, Protestantism, the School of the Spirit, &c., are examined with sympathy and insight. Dr. Patterson finds that despite their divergent forms a groundwork of the Christian religion is traceable in all and invests them with a family likeness. The radical vice of Romanism was that it sought to enrich the Christian religion by importing into it theories and practices which belonged to an earlier and a lower religious plane. Rationalism on the contrary sought to amend Christianity by impoverishing it. The student of religion will find these lectures deserve his best thought. The criticism of Romanism is both tolerant and acute.

*Through Facts to Faith.* By the Rev. J. M. Thompson. (Arnold. 3s. 6d. net.)

*An Essay on Miracle.* By the Rev. G. Hughes, M.A. (Arnold, 2s. 6d. net.)

Mr. Thompson's lectures were delivered last Lent in St. Margaret's, Westminster. The criticism of his book on Miracles has not shown him

the need of withdrawing anything stated there, but has led him to draw out the positive principles and apply them to some main aspects of the Christian faith. He restates his argument from the criticism of the Gospels. Did the miracles really happen? The crux of the evidence is St. Mark, and Mr. Thompson thinks he can reconstruct an early collection of the sayings of Christ in which there are two cures, which need not be miraculous. It is a strange process indeed, yet after it is carried through there is still the Fourth Gospel. It cannot be disposed of in that way. Mr. Thompson admits that 'If Christ really acted and spoke as He is represented as doing in that Gospel; if, from day to day, He claimed supernatural knowledge, and worked astounding miracles. . . . we could hardly be surprised that so many refuse to move from the belief that the divinity of Christ was a miracle.' He therefore bows it out of court in the most airy fashion. There is much in the lectures about personal experience of communion with God that is true and helpful, but the book as a whole is very unsatisfactory.

Mr. Hughes's Essay deals with the history, the science, the philosophy, the religion, and the psychology of miracle in a luminous way. He argues that 'the miracles of Christ, when placed in their true continuity, become not denials, but revelations of humanity. Man has properly, as such, an infinite side to his nature; he possesses a potentiality, the limits of which we cannot at present know.' The discussion is able and ingenious, but we cannot regard it as convincing. The attempt to explain Christ's walking on the sea does not commend itself to a thoughtful reader.

*Civilization at the Cross Roads.* By John N. Figgis, Litt.D.  
(Longmans. 5s. net.)

Dr. Figgis delivered these four lectures at Harvard University. In the first, headed Armageddon, he surveys the present world of thought, finding in it 'an anarchy without parallel.' He thinks that Christianity runs counter to our civilization, rather than fulfilling it. 'The ordinary Christian doctrines of grace, and sin, and pardon have become almost meaningless to many, and require translation before people will even listen to them.'

His summary of the thought of the time is somewhat pessimistic. He holds that whilst the intellectual atmosphere is unfavourable to the Christian Church this is the result of one-sided development. Certain scientific 'facts of normal happening' have been taken as rigid laws, and an attempt has been made to reconstruct the New Testament or the history of the Christian Church, with certain classes of events ruled out as incredible. There is, however, 'no *a priori* obstacle to the faith, provided that it seem on other grounds to be reasonable. Such grounds are to be found in the New Testament experience, as solid with the life of the Church and the inward witness of the believer.' In the second lecture we see the Babylon of the world clamouring for deliverance. 'It is a new soul that the world needs, not a scheme of reforms.' Man asks,

once more, 'What must I do to be saved?' There are other schemes of redemption, but the faith of the Cross alone can satisfy, as the third lecture 'Calvary, or the Challenge of the Cross,' shows. Each man is assured of his eternal worth in the fact that he was worth the life and death of Jesus Christ. Dr. Figgis thinks that as far as Creed goes, 'a man is a Christian or a non-Christian so far as he can enter into the spirit of the hymn, "When I survey the wondrous Cross."' He contrasts the Christian view of life with the non-Christian, and shows that belief in Christ is recognized by our opponents as 'the great obstacle to the prevalence of Pantheistic monism.' The fourth lecture is on 'Sion, or the Christian fact.' 'No expert is needed to pronounce on the general character of the impression created by the accounts of Jesus or the experiences of St. Paul. Nothing is needed but attentive reading.' Nor is it merely a question of documents. The Church has lived out the Faith, and we find ourselves only in finding Christ.

*The Psychology of the New Testament.* By M. Scott Fletcher, M.A., B.Litt. (Hodder & Stoughton. 5s.)

Mr. Fletcher has placed his friends, and especially his brethren in the ministry, under obligation by deciding to publish the dissertation presented for his Oxford degree at the close of his two years of study at the university. Dr. Hastings Rashdall contributes a brief preface. But the merits of Mr. Fletcher's careful study are sufficient in themselves to commend it to a growing number of readers who are interested in the closer association of New Testament teaching and terminology with the analytical methods of modern psychology. These will follow Mr. Fletcher's lucid exposition with ease, and with a deepening conviction of the importance of such a discussion for thoughtful Christian teachers, for 'only on a sound biblical psychology can there be built a sound biblical theology.' Mr. Fletcher's plan is to interpret the psychology of the New Testament in the light of the modern scientific teaching; then to examine the spiritual experiences recorded in the New Testament as psychological data of exceptional importance for the religious consciousness in general; and, finally, to gather together in a sympathetic study of the Christian personality the results of his inquiry into the psychological terminology and experiences found in the New Testament. The analysis is effective all through—strongest in dealing with the Pauline terminology, and in the interpretations of repentance and faith; the persistent perplexity of St. Paul's use of 'flesh' is, of course, not wholly relieved—that was not to be expected. Dichotomy rather than the tripartite view of human nature is favoured throughout the author's discussion. A slight, but suggestive discussion of the character of personality closes a re-statement of the psychological conceptions of the New Testament writers, which, though not distinctly new, is set forth freshly and with the attractions of a style distinguished by simple strength and admirable restraint. The range of authorities referred to is not wide, but they have been well read and are



accessible to the general reader. We notice twice a reference to Prof. J. J. Findlay, which ought to be attributed to his distinguished brother Dr. G. G. Findlay. Mr. Fletcher is a competent theologian; he has eminently a teacher's gifts and a scholar's habit happily combined with the quick instinct of a Methodist preacher for the vital constituents of the evangelical faith in the appeal they make through present-day psychology.

*Main Currents of Modern Thought : A Study of the Spiritual and Intellectual Movements of the Present Day.* By Rudolf Eucken. Translated by Meyrick Booth, B.Sc., Ph.D. (Jena). (Unwin. 12s. 6d. net.)

The third edition of this book appeared in Germany in 1904, so that English readers have had to wait a long time for a translation. It is made from the fourth edition issued in 1909, and considerable care has been taken to bring its terminology into line with that employed in other English translations. The book forms a link between Eucken's earlier works, which were historical, and his later constructive writings. It shows the extensive groundwork upon which his convictions have been built up, and illustrates the various steps by which he was led to adopt the concept of the Spiritual life as the basis of his philosophy. In a brief preface to the English edition, Eucken says that his work aims 'at counteracting the spiritual and intellectual confusion of the present day. I have sought to grasp the specific character of the age through a study of its more central problems.' He illustrates these problems by the historical development of humanity, thus showing that spiritual evolution is common to all civilized peoples. They are called to the performance of great common tasks which raise the doers of them above every national and political difference. The overflowing fullness of life is forcibly brought out. The expansion is far greater than the concentration. It remains for spiritual life to rise above this bewildering situation. If it becomes independent the way is prepared for the solution of the world problem. Man may then pass from 'a prevailing devotion to the external world to more personal and inner life and more inner dependence.' The translation reads smoothly without any sense of unevenness, and though Eucken fails to give any clear conception of the real character of spiritual life, his philosophy is a powerful protest against materialism.

*Involution.* By Lord Ernest Hamilton. (Mills & Boon. 7s. 6d.)

This is a portly volume excellently printed and got up, and constitutes another sign of the times in the matter of religion. It is an additional indication—if such were necessary or availing—of the delusion of those believers who discern in the modern atmosphere nothing to cause them concern as to the maintenance of Christian faith from the evangelical standpoint. This is the work of one who has both read widely and

thought independently about all the great matters connected with religion. To attempt to criticize it in detail would be a counsel of despair, for almost every page provokes counter-thought, and calls for modification if not point-blank contradiction. But the style is fascinatingly lucid. Whatever chapter the reader takes in hand to begin, he will assuredly be led to finish. To say that it is utterly 'heterodox' would be a mild description. The historicity of Jesus certainly is never questioned, and every reference to Him is respectful. 'Altruism' is said to be 'the Alpha and Omega of His propaganda.' But beyond that nothing more thorough-going in its opposition to Christianity, as generally understood, can be imagined. The scope of the whole book may be found in one sentence. 'We feel that in rejecting the Christian religion of to-day, we have on our side Him in whose name the religion stands.' Whilst strongly protesting against materialism, and consenting to the reality of free will, all ordinary Christian thoughts concerning God, and Christ, and Christian doctrines without exception, are dismissed with lofty scorn, not to say abuse. 'The faith of which the orthodox boast so proudly is not faith in God but faith in what the vicar tells them to do. The authority for the dogmas on which all the vicar's assertions hinge, is not God, but a posse of men of a quite exceptional ignorance and the narrowest of perception.' What will follow upon these lines is not difficult to anticipate. But it is not easy to discern the reason for the title of the book. The nearest statement is that—'Only some theory of gradual psychical evolution (the word should properly be involution, but the other is used on account of our greater familiarity with it), can be in tune with the supreme order of intelligence which the cosmos gives evidence of, or fit in with the instructive lesson which is provided by the physical evolution of terrestrial organisms.' Great stress is laid upon 'Metempsychosis' as 'a doctrine of exiled fragments eternally working as centripetal impulses in a desire to rejoin that from which they have been exiled.' He is unusually bitter in his strictures upon the Old Testament, and the Jews generally, and makes havoc also of the New Testament, dismissing, of course, all miracles as absurdities, and all discussion concerning them and their associations as nothing 'but toys for children to play with and squabble over.' As regards any belief in immortality, he modestly asserts that 'there can be no doubt that the only unassailable view of immortality lies in a dissolving of the impenetrable shell which men build round the set of functions and sensations which they know as I.' We are further told that it is 'a great truth' that 'personality only exists for purposes of competition, i. e. of inflicting injury upon others.' The 'essential truth' that follows is 'that approach to God must always be in constant ratio to the obliteration of the ego.' Thus our human hope of immortality is the hope of becoming nothing. The desire for a perpetuated ego is really no more than the desire of a cow for green grass.

The writer appears to know nothing of Christianity to-day except the exhibition of it in the established Church of this country in some of its feeblest phases. As for the Reformation, from Wyclif downwards—

'the reformed religion was in effect the revival of ancient Judaism under a new name. Its iconoclasm was the reflection of the inveterate hatred of the Jews for images, and its deposition of Christ was an act of loyal service to Jehovah.' It would naturally be impossible for an acute writer to fill so many pages without giving utterance to some truths which the modern religious world would do well to take to heart. But on the whole the volume is but another exhibition of the iconoclastic zeal of our times. It cannot be denied that there is still room for some such service. But what is most wanted is construction, not destruction. Those who so feel will look in vain to this volume for guidance. When it is affirmed that religion is the only force that will make the world better—'but it must be real religion and not make-believe,' the writer may well be reminded that in the much-abused churches there are myriads of men and women who hold that quite as firmly as he does, and have given to the world much more costly and effectual proof of it than the publication of an iconoclastic book. 'The only service of God lies in the service of man.' If that be so, the late General Booth did more to prove it than any anti-Christian writer that has ever lived.

*The Building up of the Old Testament.* By the Rev. R. B. Girdlestone, M.A. (Robert Scott. 5s. net.)

This volume is part of the Library of Historical Theology, and is filled with such general information about the Old Testament as may serve the purpose of an Introduction. The first part, consisting of thirty-three short sections, gives sketches of the people, country, language, the work of the prophets, the typical and practical aspects of the teaching, and brief accounts of the Apocrypha, Philo, Josephus, and a curious Jewish work of the sixteenth century called the 'Conciliator' of an apologetic character. The second part gives brief descriptions of the books themselves, which are classified as Historical, Prophetical, and Other Books, the latter generally known as the Wisdom books. Controversial questions are avoided, and the conservative position is kept. The unity of Isaiah is maintained. Genesis is the book to which most space is given. The work closes with a tolerably full essay on Inspiration which, if it contains nothing new, is a very clear and moderate statement of the nature and proof of inspiration. The last part of the essay mentions nine features of Scripture which are generally used as arguments against inspiration, and which the author refers to as facts which every doctrine on the subject must take into account. The writer, who has been a lifelong student of Scripture, well says that, while all Churches believe in inspiration, none now venture to define it.

*Historical Setting of the Early Gospel.* By Thomas C. Hall. (Eaton & Mains. 75 cents net.)

Prof. Hall, of Union Theological Seminary, New York, is known by his fine volume *Social Solutions in the Light of Christian Ethics*. Here he

attempts to make the historical setting of the gospel vivid to his readers. The age of Jesus was passing through a period of great social reconstruction. Society was changing from a slave-worked state to a feudal system, and there was a far-reaching demand for moral guidance. Rome was the ruler of the world, but Judaism was a force of world-wide importance. 'It was in a most extraordinary degree cosmopolitan, and was only second to Hellenism in forming the minds of the intelligent classes, and only Romanism and Hellenism ranked higher as a force in the complex world of that day.' Prof. Hall finds a striking analogy between the world to which Jesus spoke and our own day. The gospel 'still has its old capacity for awakening new ideals, new hopes, and new longings. It still makes men discontented with self and social selfishness. It is still raising men and women from the dead and calling all men to a higher life.'

*The Christology of St. Paul.* By the Rev. S. Nowell Rostron, M.A. (R. Scott. 5s. net.)

This Hulsean Prize Essay is an attempt to ascertain St. Paul's view of the Person of Jesus Christ. The Introduction sets forth the influence of Paulinism on Christian thought, and shows how in a sense he created a Christian theology by his presentation of the truth to the Gentiles and his more definite formulation of the faith. 'The one central fact for him was Christ crucified, exalted, and glorified, the one central experience was the shining of His glory on the road to Damascus.' St. Paul's Religious Development is traced in a very interesting chapter. Mr. Rostron cannot accept the position that his conversion was 'a mere conviction that Jesus was identical with the Messiah, and that the rest is speculation.' His philosophy was the life of his soul. Actual experience of the Living Christ taught him the truths which he made known to the world. Mr. Rostron discusses St. Paul's conception of Jesus as the Messiah and as the Second Adam. His vision of Christ was a vision of God. He saw Him as the Head of a new humanity, a spiritual race. Christ as Redeemer demands the worship, reverence, love which our restless hearts can only give to God; 'Christ as Eternal,' 'Christ as Immanent,' 'Christ as Transcendent,' 'Christ as Perfect God and Perfect Man' are stimulating discussions which bring out the glory of St. Paul's theology. The closing chapter, on 'Recent Christological Thought,' is a survey of special interest and importance. Mr. Rostron reaches the conclusion that 'the Christ of the Synoptists, the Christ of experience, the Christ of St. Paul are but one Christ, known through experience, interpreted in His manifold action and infinite love in history, portrayed by the inspired words of our New Testament in that earthly life which gives content to our faith.' Such a conclusion is warranted by the most searching examination, and it is a great satisfaction to have it so clearly and ably put.

*Handbook to the Textual Criticism of the New Testament.* By Sir F. G. Kenyon, K.C.B., F.B.A. Second Edition. (Macmillan & Co. 5s. net.) The first edition of this Handbook was published in 1901 at the price of

ten shillings, and at once took rank as the best English guide to Textual Criticism. It has now been revised with great care and brought abreast of the latest research. Sir Frederick expresses his thanks to Prof. J. Hope Moulton for suggestions and corrections. The new system of numeration proposed by von Soden is described, but though reform is needed, his system would cause great confusion by its rejection of the nomenclature to which scholars are accustomed. Prof. Gregory's modification of the Wetstein notation hitherto in use has therefore been adopted and is here clearly explained. A brief section has been added as to von Soden's theory of the textual history of the New Testament. The book is now everything that a student of the manuscripts needs, and in its more handy form it is sure to have a great extension of its usefulness and popularity.

*A Philosophical Study of Christian Ethics.* By G. F. Barbour, D.Phil. (Blackwood. 7s. 6d. net.)

Part of Dr. Barbour's book was originally presented as a thesis for the degree of Doctor of Philosophy at Edinburgh. It has been revised, and enlarged by six additional chapters, and is now issued to a wider circle of judges. One ventures to believe that it will be equally well received, for it is a considerable contribution to its subject. Most treatises expound under the title of Christian Ethics the moral teaching of the New Testament. Dr. Barbour supplements this method by one that is newer, namely an attempt to christianize ordinary ethical problems, that is to say to interpret them from the Christian standpoint. It is a venture worth essaying, and the book undoubtedly succeeds in its effort. It is constructive rather than critical. Dr. Barbour moreover does not attempt to carry his problems by assault, but by investing them closely with well-drawn lines of thought, and so doing he induces some of the most difficult problems he is called upon to attack to surrender the keys.

There is not a weak chapter in the whole book, but two stand out in an eminence of merit, that upon the value of the individual, and that upon the Law as made personal in Christ. It is also a happy feature of the book, that although it was presented as a thesis for an advanced degree, there is very little technicality either in style and composition, or contents, and in reading it few pages will appear obscure even to the reader unversed in the subject. It is a pleasure to commend such a volume, and the reviewer feels that he will not receive anything but thanks from any reader who is persuaded to place it upon his shelves owing to his recommendation.

*The Sources of Religious Insight.* By Josiah Royce, Ph.D. (T. & T. Clark. 4s. 6d. net.)

Dr. Royce, who is Professor of the History of Philosophy in Harvard University, delivered these Bross lectures at Lake Forest College. He uses *Religious Insight* to describe insight into the need and the way of salvation. He brings out the unity and naturalness of the religious



motives, and shows how the way to the divine insight and power that we need lies through our social experience. That helps the individual to find his way out of the loneliness of guilt and of failure toward wholeness of life, and promises salvation through love. Reason is another source of religious insight. The religion of loyalty unites the lessons that the previous sources have furnished. It shows the riches of divine grace and calls for the strenuous giving of the whole self to action in that spiritual realm where we are always to be at home. Whoever gives himself up, not to a human individual, but to the Master of life, has heard the voice of the Spirit and become one with the Master of life, who through Sorrow overcomes. Prof. Royce calls those who have sought for salvation through loyalty the Invisible Church. The sources of insight are themselves the working of its spirit in our spirits.

*The Religions of Modern Syria and Palestine.* By F. J. Bliss, Ph.D. (T. & T. Clark. 4s. 6d. net.)

Dr. Bliss was born in Syria, and for a large part of his life has lived there. He made two journeys from the United States to collect material, and had interviews with the Orthodox patriarchs of Antioch, Jerusalem, and Alexandria. He gives a mass of information which can be found in no other single volume as to the various Eastern Churches and their ritual, and devotes three invaluable chapters to Islam. In Islam at its best there is 'a relaxed moral atmosphere.' This is largely due to the tendency to divorce the practice of religion from the practice of morality. Of the Orthodox Church and the recent national movement in it Dr. Bliss has much to tell us that we are glad to know. The famous monastic Brotherhood of the Holy Sepulchre has lost control of the Patriarchate of Antioch, but still dominates the Greek Church in Jerusalem. This is a book of special value and interest.

*The Spiritual Interpretation of Nature.* By James Y. Simpson, D.Sc., F.R.S.E. (Hodder & Stoughton. 6s. net.)

Dr. Simpson is Professor of Natural Science in New College, Edinburgh, and his book has grown out of lectures delivered on both sides of the Atlantic. He seeks to help those who find difficulty in bringing their earlier conception of the inherent spirituality of Nature into line with some of the results of modern scientific thought. He holds that in proportion as the scientific temper grows in religion and the religious temper in science the final recognition of the relation of scientific and religious thought as twin expressions of fundamental breath will be reached. The scientist's sense of wonder is not far removed from worship. Prof. Simpson's chapter on Evolution will be read with great interest. He says, 'Evolution is continuous change; it is continuity, and God has been immanent from the beginning.' To recognize its spiritual aspect is to

believe in it as directed by an overruling yet indwelling purpose. The discussion of the alleged cruelty of the struggle in Nature will bring relief to many minds. In human life suffering is service, and 'at Calvary the Creator draws men to Him by His own submission to this one great law of sacrifice.' The chapters on Heredity and Environment are of the deepest interest, and that on 'Science and Miracle' is very timely. For Science to deny miracle is to be untrue to herself. 'Miracles are contradicted by no facts: the facts on which a law is based do not avail beyond these particular facts, nor does the law either, except by an act of faith.' The true attitude towards recorded miracles is to consider them critically in their setting and general congruity, and to admit the possibility of phenomena as due to law that is not yet fully understood. This brings science very close to the theist's position. This is a book of living interest which all theologians and men of science will have to study.

The Rev. W. A. Cornaby's *Prayer and the Human Problem* (Hodder & Stoughton, 6s.) shows that 'the full fruition of the divine desires on earth requires the full co-operation of human desire rendered dynamic by union with the sublime forces of God in Christ.' The soul that feels the ache of the human problem and gives itself to prayer 'may sometimes hear in the stillness the message: "All heaven is cheering you on."' This is a mighty plea for united prayer. *The Heart of Things* (Kegan Paul, 3s. 6d. net) is a beautiful selection of passages from F. W. Robertson's writings made by R. Mudie Smith. Some passages from the *Life and Letters* give a biographic interest, and the selections are arranged in fifteen groups. One could scarcely find a more stimulating book for a devotional hour. *The London Diocesan Sunday School Series* (Longmans, 1s. 6d. net). Four valuable handbooks for teachers giving a lesson for each Sunday of the year. *God's Love and Care* is shown in Old Testament Stories; *Our Lord and Saviour* is a little Life of Christ; and there are two handbooks on *Prayer and Sacraments* and *The Life of Faith and Action* based on the Catechism. Those who use these manuals will have reason to be grateful to Dr. Kirshbaum, the editor. *The Class-Leader's Companion* (Kelly, 1s. net) has been well edited by the Rev. W. H. Heap. There is great variety of subjects in this bright and most helpful book. The Rev. S. H. Collier's Introduction is itself a tonic. *The Lesson Handbook* (Kelly, 10d. net) gives explanations and notes on the International Lessons for 1913. It will go in a small pocket, but it is a whole library in itself. Mr. G. E. Morgan's *Handbook on the Atonement* (Morgan & Scott, 1s.) is a clear outline of Bible teaching put in a compact form. *The Gospel Plan in Easy Texts* (Stock, 1s.). A fifth edition of a little set of Bible words as to sin and grace. Very useful for the aged and the sick.

*The Expositor's Treasury of Children's Sermons.* Edited by Sir W. R. Nicoll, M.A., LL.D. and James T. Stoddart (Hodder and Stoughton, 21s. net). If a preacher of sermons to children were limited to one book we should advise him to choose this. It covers the whole Bible, it is packed with anecdote and illustration of endless variety, and each page is a lesson from some master in the art of making great truths simple

and applying them to the minds and hearts of the young. It is a real treasure-house, and the choicest things are here ready for use. *Voices of the Prayer Book*. By Lilian Carter (Allenson, 1s. 6d. net). Three very suggestive papers printed from Mrs. Carter's notes. She and her husband were drowned in the *Titanic*, and one understands in reading these addresses what a beautiful mind and heart the writer had. It is a devotional book which should not be overlooked. *Forces that Help*. By Florence Northcroft (Allenson, 1s. 6d. net). Twenty-four papers on modern inventions and such marvels as the training of Helen Keller. The style is bright, and there is much matter that teachers would find useful. *The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus*. With Introduction and Notes by W. O. E. Oesterley, D.D. (Cambridge University Press, 6s. net.) The exhaustive Introduction to this volume covers more than ninety pages. It deals with the title, authorship, and date; the character of the book; the history of the times; the teaching; the place and use of the book in the Jewish and the Christian Church; the original language and the versions. Nothing seems to be overlooked, and everything is discussed with scholarly care. The Notes are all that we have learned to expect in these indispensable Commentaries.

## COMMENTARIES AND SERMONS

### *The Second Epistle of the Apostle Paul to the Corinthians.*

By Allan Menzies, D.D. (Macmillan & Co. 6s. net.)

A GOOD commentary on 2 Corinthians has long been needed. Interpreters in considerable numbers have been tempted to handle the First Epistle, but except in continuous expositions of the whole New Testament, the Second Epistle has been strangely neglected. The two should constantly be treated together. Some of the problems raised concern both epistles; no study either of the Church at Corinth, or of a particular period in St. Paul's history can possibly be satisfactory which does not treat of the two epistles in conjunction and in their mutual relations. And, whilst 1 Corinthians deals more at length with important themes, none of St. Paul's letters is so full of earnest, often passionate personal feeling as the one to which Dr. Allan Menzies here at last devotes a monograph.

His work is ably written. We should ourselves have preferred a commentary which dealt more directly with the Greek and which would have been in all respects a companion to Lightfoot's and Westcott's standard editions of leading New Testament Epistles. But the Greek text is given, it is throughout kept in view, and for some reasons it is an advantage that the notes are entirely in English and may easily be followed by an English reader. The Introduction, which deals with a number of controverted questions, occupies a third of the book. A translation by the author almost serves the purpose of a paraphrase. The notes are chiefly devoted to making clear the sequence of the Apostle's thought and this part of the

work is admirably done. It is a high compliment to say that in this respect the commentary may well stand side by side with Dean Armitage Robinson's similar work on the Ephesians—one of the best of its kind.

Into the controversies raised by St. Paul's Corinthian correspondence as a whole—the number of visits paid and the times at which they were paid, the 'painful letter,' the personality of 'the wrongdoer' and 'him to whom the wrong was done' in vii. 12, and the theory which would disintegrate the second epistle as we have it, making chapters x-xiii a part of the painful letter—we cannot now enter. On the last point it may, however, be said that the theory in question originated by Hausrath and supported by Schmiedel has been adopted in this country by Kennedy, Rendall, Lake and Moffatt, while the writers in *Hastings' Dictionary* and the *Encyclopaedia Biblica* are not wholly unfavourable to it. Dr. Allan Menzies rejects it on grounds carefully and ably explained. He fails, however, we think, to account for the change of tone in chapters x-xiii, which he describes as 'no great change,' and the last word has certainly not yet been said on this subject.

The main service rendered by this volume is its clear, full, well-sustained explanation of the outline of St. Paul's thought in this fascinating letter, and of the attitude and action of the Apostle at what was probably the most trying period of his whole life. It is a satisfaction to be able at last to refer to a monograph worthy of the subject, and we are thankful to the Professor of Divinity at St. Andrews for the way in which he has performed his task.

*Critical and Exegetical Commentaries* : (1) *Haggai, Zechariah, Malachi and Jonah*. By H. G. Mitchell, D.D.; J. M. P. Smith, Ph.D.; J. A. Brewer, Ph.D. (2) *The Epistles of St. Paul to the Thessalonians*. By James E. France. (3) *The Johannine Epistles*. By Rev. A. E. Brooke, B.D. (T. & T. Clark. 12s. each.)

(1) This volume of the *International Critical Commentary* completes the series on the Minor Prophets originally entrusted to the late Prof. Harper. It is the work of three American scholars, and presents the most complete critical study of the four prophecies that we possess. Dr. Mitchell makes an exhaustive examination of the last six chapters of Zechariah with a view to restoring the original text. Hebrew scholars will find much material here for prolonged study, and will pass on to the question of authorship with keen interest. There are no dates or reference to persons in the last six chapters, and there are no visions. These facts seem to indicate a different authorship from that of the earlier portion. Dr. Smith thinks that Malachi was one of the prophets who prepared the way for the reforms of Nehemiah. His task was to 'rekindle the fires of faith in the hearts of a discouraged people.' 'When faith was wavering, he met his contemporaries on their own ground, and thrilled their hearts with the

assurance that the dawn of the Golden Age was at hand.' Dr. Brewer places *Jonah* somewhere between 400 and 200 B.C. and regards it as a prose poem with a moral. (2) A full Introduction deals with the founding of the Church at Thessalonica, the occasion, date, contents of the two letters, their authenticity, language, and text. Nothing that a scholar needs to know is overlooked, and everything is put in the clearest way. The personal equation of the First Epistle is conspicuously Pauline. And though the tone of the Second Letter is 'rather formal, official, and severe,' the impression is largely due to the fact that there is nothing in the Second corresponding to the apologia which takes three chapters out of the five in the First Epistle. If the self-defence were omitted the difference in the tone between the two letters would not be perceptible. The commentary on the verses is ample and illuminating. As to the restraining power of the Second Letter, Prof. France, after a full account of the chief explanations, concludes that we do not know whether Paul referred to 'the Roman Empire, or a supernatural being that keeps the *Anomos* in detention, or Satan who is temporarily in control of the forces of evil, or something else quite different.' He inclines to accept Augustine's position that Paul was unwilling to say openly what the Thessalonians already knew, and that we must confess ourselves ignorant. (3) Mr. Brooke has sought to explain and interpret the Johannine Epistles in the light of our knowledge of Christian life and thought at the end of the first and beginning of the second century. He feels that the question of authorship could not be profitably discussed apart from the wider question of the date and authorship of the Fourth Gospel. This method gives prominence to matters connected with exhortation and edification, but that is only fitting, since the writer of the epistles was undoubtedly the Pastor of the Flock whose chief interest is the cure of souls. Mr. Brooke thinks that there are 'no adequate reasons for setting aside the traditional view which attributes the Epistle and Gospel to the same authorship. It remains the most probable explanation of the facts known to us.' As to the Second Letter Mr. Brooke finds that the controversy as to whether it was addressed to an individual lady or a church shows no sign of a final settlement. The Third Letter was addressed to an individual, though nothing is known for certain about this Caius. The Literary History and the examination of the Text are a true scholar's work, and the Notes are specially valuable for preachers and teachers.

*St. Paul's Epistle to the Galatians.* By the Rev. C. W. Emmet, M.A. With Index and Map. (Robert Scott. 3s. 6d. net.)

'The Readers' Commentary,' which aims at giving the general reader the advantages of the scholar, is justifying its existence. This second instalment is a strong piece of work. The author, while consulting the best authorities all round, forms and expresses his own judgement. The Introduction in about twenty pages discusses preliminary questions—



the South Galatian theory, the date of writing, the general standpoint of the epistle, in a very instructive way. The commentary also is full of pith and point. It would be hard to better the definition of justification on page 22. The author argues for an early date of the epistle, before the Jerusalem council; otherwise the council would surely have been mentioned. He agrees with Ramsay in explaining Paul's 'infirmity of the flesh' as malarial fever and its effects. The numerous references to modern books are helpful. Lightfoot and Zahn are among the authorities relied on. The map traces the course of Paul's journeys according to both the North and South Galatian theories.

*The Creed in the Pulpit.* By the Rev. H. H. Henson, D.D.  
(Hodder & Stoughton. 6s.)

Canon Henson's sermons were preached mainly on the great festivals, and deal with the central truths of Christianity from the point of view of caution and charity. He regards the Faith as 'unalterably the same, albeit the formal credenda change their form from age to age.' That identity is best seen in relation to the Person and work of Christ, and Canon Henson's test for every proposed restatement of Christian theology would be its treatment of the Founder. He pleads for large latitude of discussion for all 'competent and religious students, who address themselves to the difficult but indispensable task of correlating what is true in the old theology with what is manifestly true in the Scriptures as they must needs understand them now.' The sermons deserve to be studied with close attention as the frank and fearless utterances of a man who is a growing power in English Church life.

*Great Ideas of Religion.* By J. G. Simpson, Canon and  
Precentor of St. Paul's. (Hodder & Stoughton. 6s.)

Canon Simpson is of opinion that the phrase 'Ideas in Action' tersely describes the chief characteristic of 'the present psychological climate.' He, therefore, regards it as the preacher's task to present 'Christianity as God's Redemptive Action.' Sermons in this volume on such subjects as 'Christ and Marriage' and 'The Redeemer and Property' are excellent illustrations of his interpretation of the duty of the Christian pulpit in these days of social unrest. His plain teaching, often enforced in eloquent words, is that 'the wealth of the world is valuable only so far as it may be produced, distributed, and used for the salvation of the lives of men.' Canon Simpson's style is direct and forceful; his sermons on theological as well as on social questions deal with living issues. He is least effective when discoursing on mystical themes; indeed he seems to imply that mystics form 'an aristocracy, intellectual or spiritual.' In the sermon on 'The Real Presence' he says, 'the more Evangelical we are, the more real should the Sacrament become.' So far we are in hearty agreement, but we can discern no connexion between this statement and the following

sentence: 'Evangelicals ought to be the first to desire that the celebration of Holy Communion should be accompanied with the use of vestments which, by contrast with those employed for the lesser and subordinate services, distinguish it as the characteristic rite of Christ's Gospel.'

*The Unveiled Evangel.* By Dinsdale T. Young. (Scott. 3s. 6d. net.)

To judge by the stream of sermon-literature there is little ground for the complaints about the decline of the pulpit. Generally speaking, the strength of the demand is indicated by the extent of the supply. Without making any invidious comparisons, we may point out that the religious taste of the last generation may be estimated by the names of Newman, Manning, Spurgeon, Robertson, Maclaren, Ker, Vaughan, Mozley. Nor do we think that present-day preachers suffer by comparison. Mr. Young's present volume differs from his former ones as dealing more with incidental topics. The two last in the series of twenty on 'Persistent Assault' and 'A Sweet Word,' founded on 'The Philistine drew near morning and evening' and 'I know their sorrows,' are among the most useful. We are glad to see the persistence of the preacher's exaltation of Scripture evidenced in sermons under the titles 'Unveiled Evangel,' 'The Celestial Interpretation,' 'The All-Informing Books,' 'The Invincibility of the Bible.' The preacher crosses spears in defence of books like Esther, Ecclesiastes, Solomon's Song. Some of the other titles are more enigmatic. But then the age cries out for originality. We are accustomed to books dedicated by sons to fathers. It is a pleasing exception to find a book dedicated 'To my Son and my Friend.'

*The Heavenly Session of our Lord.* By the Rev. A. J. Tait, D.D., Ridley Hall, Cambridge. (Scott. 6s. net.)

This volume has several high merits. One is, the rareness of the subject, another the wealth of theological reference and study brought to its illustration. The subject is one of great interest to students of Scripture, yet is seldom treated. Dr. W. Milligan and Dr. Swete are the only writers of note among ourselves who have dealt with it effectively. Dr. Tait considers it under the head firstly of Scripture teaching, secondly of theological interpretation. The two leading interpretations understood the 'Session' as signifying either the Lord's literal intercession or intercession by His presence and exaltation; and it is curious to notice how the Church alternates between these views at different periods. The subject has always been full of interest to Christian hearts. There is an unbroken catena of comment on it from the beginning to the present, and Dr. Tait gives copious examples from Fathers, Reformers, and recent writers. His volume will be a delight to theological souls, and there are some left. Milligan, Lightfoot, and Westcott are among the modern references. Continental theologians are well represented by Philippi's

masterly commentary on the Romans, of which there is an English rendering.

*The Poets of the Old Testament.* By Alex. R. Gordon, D.Litt. (Hodder & Stoughton. 6s.)

This is an admirable example of the type of book which nowadays is being issued for the enlightenment of Bible readers. It is brightly written, and retains the interest of the reader throughout by its popular expository style: while at the same time there is a basis of real scholarship and a thoroughly competent mastery of the material. Perhaps Dr. Gordon would have been nearer the mark had he entitled his book 'The Poetry of the Old Testament,' for the poets themselves are for the most part anonymous and obscure personalities: they live on in their work, but the authorship of most of the Psalms, the Book of Job, the Song of Solomon and many other masterpieces of Hebrew literature is unknown. Dr. Gordon accepts the conclusions of modern criticism, though not without reservation in points of detail. For example, he rejects the verdict of Budde and Duhm that Job was an early, pre-exilic *Volksbuch*, and prefers to regard it as a prose epic belonging to the Persian era. The book opens with two excellent chapters on 'The Characteristics of Hebrew Poetry' and 'The Folk Poetry of Israel': but in the latter chapter, while doing full justice to the relics of vintage and harvest songs, songs of battle and lamentation and the pastoral life, he omits to note the epic character of much of the prose poetry of Genesis. The stories of the patriarchs seem to have been skilfully pieced together, like the *Odyssey*, as a series of episodes so constructed as to form an epos of Israel. He is wise in his defence of the position of the *Song of Songs* in the Canon as a collection of Hebrew love-lyrics which convey, in Niebuhr's words, an expression of 'the deepest and strongest sentiments of humanity.' And we agree that *Ecclesiastes* is not, as some critics believe, an original and independent development of Hebrew thought, but is markedly influenced by Greek philosophy and the Greek spirit. We commend this volume to the notice of all lovers of the poetry of Israel.

*Bible Types of Modern Women.* By the Rev. W. Macintosh Mackay, B.D. (Hodder & Stoughton. 6s.)

A series of Sunday evening lectures, forming a companion volume to the same author's *Bible Types of Modern Men*. His method is to use the portraits of women like Abigail, Dorcas, Deborah, Lot's wife, Mary of Bethany, Priscilla and others unnamed, but sketched or suggested by passages in the Bible writers: and to apply them to the women of our own times. The style is popular and attractive, brightened by literary and other allusions, and informed by intelligent sympathy with all aspects of woman's life and work in the modern world. The titles of his discourses are apt and striking. 'The factory girl' is the theme of one based on

'Two women shall be grinding at the mill': and we have others like 'The woman of no importance,' 'The frivolous girl,' 'The woman of tact,' and so on, all containing helpful and stimulating counsels. This ought to be a useful book for all Christian workers, especially those who have to work among women.

*The Afterglow of God : Sunday Evenings in a Glasgow Pulpit.*  
By the Rev. G. H. Morrison, M.A. (Hodder & Stoughton. 5s.)

The thirty-three addresses in this volume are well adapted both in the choice of topic and mode of treatment to serve the purpose of attracting non-worshippers to church. 'Brief, bright, brotherly' would be a true, though not complete, description. Popularity is not gained by the sacrifice of higher qualities. The topics are as attractive and varied as the ingenuity often shown in finding texts for them evidences study and skill. The addresses 'have been prepared after the more severe preparations for the forenoon diet of worship were completed.' The five preceding volumes have run through many editions. The new volume will no doubt be as useful to preachers and hearers as its predecessors. 'The Sorrow of the Sea' was delivered after the *Titanic* disaster. Perhaps the author will be encouraged to give us some of the results of 'the more severe preparations.' We notice that the preacher speaks of his obligation to Mr. Selby's 'fine volume *The Divine Craftsman*.'

*Christian Faith and Worship.* By John Gamble, B.D.  
(Macmillan & Co. 5s. net.)

Mr. Gamble thinks that preachers leave behind them too many unanswered questions and importunate perplexities when they begin to speak. They have not settled beforehand with their audience the terms of companionship. These ambiguities gather round the conception of God, the name of Christ, the hope of immortality. In this volume Mr. Gamble assumes that the relations between God and the soul have remained through human history constant and invariable; he finds the evidence of the Incarnation in the attestation given by history to the supremacy of Christ, and traces the weakening of the hope of immortality in large measure to a confounding of the limits of faith and knowledge. The sermons are really refreshing. Old truths are approached from new standpoints, and one lays the book down with a more intelligent grasp of spiritual things and a stronger confidence in them. The sermons on the Eucharist are specially helpful.

*The Conning-Tower of the Soul.* By Henry Howard. (Kelly. 3s. 6d.)  
Mr. Howard's reputation as a pulpit-thinker, who clothes great truths in limpid phrase and brings select illustration to light up his exposition and appeal, will be enhanced by this volume. Conscience is likened to the shot-proof observation turret of the ironclad. It is the moral look-out of the soul, and it is a strange madness that resists and resents its warnings

till the vessel of life rushes to its swift and certain doom. Mr. Howard shows how conscience and will may be brought into harmony till God's standard becomes man's law. The divine standard takes human form. 'It looks at us with loving eyes; it speaks to us in reassuring tones; it stretches out welcoming hands and draws us upward out of self and all that is low and base into its own serene heights of holiness and love.' The titles of the sermons set one thinking, and every subject is worked out and applied in a way that shows the true master of assemblies.

*Sundays at the Royal Military College.* By M. G. Archibald, M.A. (Macmillan & Co. 8s. 6d. net.) Mr. Archibald was Chaplain at Sandhurst in 1906-9, and his sermons are printed at the earnest request of officers and cadets who heard them. They are clear, direct, well-arranged, and full of true thinking. Duty, manliness, and patriotism are all fused together with prayer and faith and devotion. Every young soldier ought to read these sermons.

*The Short Course Series.* (T. & T. Clark. 2s. net each.) This series is under the editorial care of the Rev. John Adams, and is to consist of a number of little books on religion. Each is professedly to be an expository study, with a devotional purpose predominant. The books are short and well printed, distinctly easy in their contents but edifying and pleasant; and in each an appendix suggests further reading to be undertaken, with discriminating notes on the value and use of the various works recommended.

Three small volumes of the Series have already appeared. In 'The Lenten Psalms' the editor himself discourses charmingly on some aspect of religious truth to be found in each of seven Psalms. He gives an expositor the sound advice to begin his task by bringing the Hebrew lexicon and concordance to bear upon the verse that is being investigated. Here, for instance, is a counsel for the preacher. It is 'an axiom in Biblical exposition that the study of syntax, synonyms, and figures of speech is the great time-saver in the subsequent preaching of the Word.' Dr. J. E. McFadyen follows a similar method in his treatment of the prophecy of Amos, and gathers up the results under the title of 'A Cry for Justice.' The book is fresh and forcible; and the only thing about it to regret is that the limitations of space did not give the writer an adequate opportunity. Dr. R. H. Fisher writes on 'The Beatitudes,' blending many quotations into a series of brief meditations, in which every reader is likely to find something helpful.

Five new volumes have been added to the *Expositor's Library* (Hodder & Stoughton. 2s. net) which will be eagerly welcomed. They are *The Ten Commandments*, by Dr. Dale; *The God of the Amen*, by Dr. McLaren; *Heroes and Martyrs of Faith*, by Prof. Peake; *The Cross in Modern Life*, by the Rev. J. G. Greenhough; and *The Ascent Through Christ*, by Principal Griffith-Jones. Each volume is a masterpiece that has had a large sale. *The Truth of Christianity*, by Lieut.-Col. Turton (Wells Gardner. 2s. 6d. net), is in its thirtieth thousand. This eighth edition has been carefully revised. It is a clear and skilful presentation of the Christian



argument. *The Great Texts of the Bible* (John xiii-xxi; James to Jude. Edited by James Hastings, D.D. (T. & T. Clark. 10s.) These two volumes are as full of rich matter as those that have preceded them. Perhaps we might have had a little more on Jude, where verses 20-1 are alone dealt with, but there is much here that every preacher will be grateful for, and it is material that will provoke thought and supply much valuable illustration for men with limited libraries. *Pentateuchal Studies*. By Harold M. Wiener, M.D. (Stock. 6s. net.) Mr. Wiener thinks that the documentary and evolutionary theories as to the origin of the Pentateuch are 'mortally wounded.' He has done much to criticize them, and this collection of his papers from the *Bibliotheca Sacra*, *The Princeton Theological Review*, &c., will bear close study. It is both acute and learned. The Rev. E. McClure has translated an article by Dr. Dahse from a German review, *Is a Revolution in Pentateuchal Criticism at Hand?* (S.P.C.K. 4d.), which deserves careful attention. *The Name of God in the Pentateuch*, by Dr. A. Troelstra (S.P.C.K. 2s.), is a translation by Mr. McClure of some lectures of Exodus vi delivered in Kuenen's University at Leyden. Mr. McClure sees in them another sign that the source-theory applied to the Pentateuch is losing hold of Continental scholars. *The Mind of a Master-BUILDER*. By the Rev. B. Durrant, M.A. (Hodder & Stoughton. 2s. 6d. net.) Dr. Horton ranks Mr. Durrant's volume with those of Mr. Bernard Lucas and Mr. Hogg. It is a study of ten passages in the First Epistle to the Corinthians. The book does not materially enlarge our knowledge, but it fires the imagination and warms the heart. *Abiding Help for Changing Days*. By G. H. Knight. (Hodder & Stoughton. 3s. 6d.) These brief papers are 'Quiet heart musings for devotional hours.' Such themes as 'Beginning the day with God,' 'God's Hand my guard to-day' are happily worked out, and there is one paper for a day of sickness and pain which will be a real help to sufferers. *Signs of the Times*. By E. M. Walker. (Macmillan. 2s. 6d. net.) Three of these sermons deal with problems of the day, such as the growth of town life at the expense of the country, and the decay of tradition as a force in modern life; the triumph of realism in the domain of Art and Letters, with special reference to Mr. Bernard Shaw's plays; and the danger of adopting the Pagan view of life. *The Present and the Future Christ*. By the Rev. J. R. M. Hitchcock, D.D. (S.P.C.K. 2s. 6d.) This is a spiritual commentary on the seven 'I Ams' of Christ in the Fourth Gospel which 'illustrate the seven eternal principles of life that were embodied in the Incarnate Word, and proclaim the seven Divine elements that go to the building up of the Christian soul as it lives now and as it shall live hereafter.' The expositions are both stimulating and helpful. *Politics and Religion*. By Gabriel Gillett. (Arnold. 3s. 6d. net.) Mr. Gillett holds that it is not necessary to say much about party politics from the pulpit, though at a time of conflict a preacher might do much good by a sober statement of the duties of a good citizen, and by insisting on those principles of justice, honesty, and charity which ought to guide the judgement of all. Questions of patriotism, of justifiable war, of Socialism and Democracy are discussed in a candid and judicious style. *Rejoice Always*, by F. and M. van Eps (Power Book Co. 2s. 6d. net),

evidently has a message for the age, for it is in its third edition. It has some good notes. 'It is easy to be bold when you realize that you have God backing you in everything.' *Spiritual Prayers from many Shrines* (Power Book Co. 2s. 6d. net) is of the same spirit. Many will find it helpful though we miss some evangelical notes. *The Invisible Shield and other Parables*. By Samuel Horton. (Allenson. 2s. 6d. net.) These parables have novelty and a touch of surprise in them, but some of them are rather grim in the punishment that befalls the selfish and proud. There is power in all. *Ten Minutes' Talks to Boys and Girls*. By Will Reason, M.A. (R. Scott. 2s. net.) Good subjects brightly treated. We have also received *Two Stumbling-Blocks*. By Lieut.-Col. Alves. (Stock. 3s. 6d. net.) The Countess of Strafford has made a *Selection of Texts from the Tauchnitz Edition of the New Testament* (Stock. 3s. 6d. net), with parallel readings from the Sinaitic, Vatican, and Alexandrian Codices. It has been a labour of love.

---

## HISTORY AND BIOGRAPHY

*The Cambridge History of English Literature* (Vol. IX.): *From Steele and Addison to Pope and Swift*. (Cambridge University Press. 9s. net.)

This volume will be one of the most popular of the Cambridge History of English Literature. The grouping of writers adopted makes it impossible to maintain strict chronological order, and notices of several divines and dramatists have had to be reserved for the next volume, which deals with the age of Johnson. Here we begin with 'Defoe, the Newspaper and the Novel,' an estimate of his work as journalist and novelist by Prof. Trent of Columbia University. He says 'It is impossible to sum him up, but those who are not satisfied with calling him "the author of *Robinson Crusoe*" may content themselves with affirming that he is the greatest of plebeian geniuses.' On 'Steele and Addison' there is a fine chapter by Mr. H. Routh. When they ceased to collaborate in the *Spectator* 'both became authors of secondary importance.' Steele was the more original writer and Addison the more effective. The contrast between the two is well brought out. Prof. Bensley's chapter on Pope is admirable, and so are Mr. Aitken's 'Swift' and 'Arbuthnot and Lesser Prose Writers.' He says 'Swift was a master satirist, and his irony was deadly. . . Sincerity is never wanting, however much it is cloaked with humour; but we look in vain for lofty ideals or for the prophetic touch which has marked the bearers of the greatest names in our literature.' 'The Lesser Verse Writers' fall to the share of Mr. Seccombe and Prof. Saintsbury, 'Scholars and Antiquaries' to Mr. Duff and Mr. Aldis. Mr. F. J. Henderson writes on 'Scottish Popular Poetry before Burns' and Prof. Adamson on 'Educa-

tion.' Miss Spurgeon's chapter on 'William Law and the Mystics' is of special interest, and its references to Wesley's criticism of Law show true discernment. The whole volume is attractive, and every lover of our literature will be grateful for it.

*History of English Literature : From Beowulf to Swinburne.*

By Andrew Lang, M.A. Second Edition—Revised.  
(Longmans. 6s.)

Mr. Lang's volume gives new evidence of the astonishing breadth of his literary interests and his fine taste and judgement. He does not pretend to furnish an encyclopaedia to English literature. The names of philosophers and theologians in this goodly company are few, but Mr. Lang has found a place for many of the minor authors in pure literature. Each of the masters 'springs from an underground, as it were, of the thought and effort of men less conspicuous, whom it were ungrateful and is practically impossible to pass by in silence.' His object has been to arouse a living interest in the books of the past and to draw others to study them. This is no dry record of facts and dates, but a great bookman's estimate of the masters of the craft right on from Anglo-Saxon days to Newman and Lecky. It is a book that makes us the more regret the passing of one whose catholic tastes and eager interest in all the byways and highways of literature and of history have led so many to regard him as an intimate friend.

*Puritanism in England.* By H. H. Henson, D.D. (Hodder & Stoughton. 5s. net.)

Canon Henson delivered the six lectures which form the chief part of this volume in Westminster Abbey. The subject was chosen with a view to the 250th Anniversary of the Act of Uniformity, and certainly the lecturer shows no lack of sympathy or appreciation for the victims of what he 'must needs consider the meanest persecution which Christian history records.' He quotes largely from early authorities as to the origin of Puritanism and its history before the Civil Wars. His words on the 'Nonconformist Conscience' will not be palatable to some. He thinks that both in the seventeenth and twentieth centuries it was mainly 'a sincere and able force, seeking for righteousness and working it; but often, too often, it was neither sincere nor noble, only a profitable convention. Then and now its tone was politics.' Canon Henson regards it as a calamitous blunder that the Puritans were extruded from the National System at the Restoration. The final lecture on the Restoration Settlement and the Sermon on 'The Moral of a Great Failure' are broad-minded studies of the courts of 1662, which close with a characteristic and powerful protest against that violence which may compel an attitude but cannot inspire a faith. Two sermons on the Huguenot Church at Canterbury and on Richard Busby complete a volume that is as stimulating as it is catholic.

*The Early History of the Christian Church.* By Louis Duchesne. Vol. II. (John Murray. 9s. net.)

Among living Church historians few can claim a higher place than Monsignor Duchesne. The amplitude of his learning and the clarity and pleasantness of his style combine to render the *Early History of the Christian Church* one of the best books upon the subject with which we are acquainted. The second volume brings the story down to the close of the fourth century; and we presume that it will be followed by a third which will complete the work. While there are statements in some other writings of the Abbé Duchesne with which we can by no means concur, the volume now under review has greatly impressed us by the moderation of its tone and the absence of anything like a partisan spirit on the part of the writer. We note that the 'Ambrose for Bishop!' incident is set down without comment. Our authority for that story is not quite decisive, and a word or a footnote giving some indication of the fact would not have been out of place. But speaking more generally, and considerations of space forbid any discussion of particular points, it may be said without hesitation that the volume as a whole is of the highest value and importance, as it well may be, for it is the fruit of lifelong study and the ripest scholarship. Among its most useful features may be mentioned the illuminating studies of the various movements within the Church of the Early Christian Empire. In other words, the *-isms* of this striking period are well done. Some of the minuter points of historical criticism and of chronology—a matter of more or less difficulty in dealing with the records of an unchronological age—are dealt with in footnotes which form not the least valuable feature of this valuable work. Another very attractive feature is the vivid delineation of the character and policy of the leading men of the time, who are no mere names but live again in these pages. This is high praise; but not too high, for Monsignor Duchesne's volume will be found to appeal alike to the specialist, and to the general reader of intelligence, who cannot but be interested in this vivid picture of the men and movements of a stirring time.

*History of Rome and the Popes in the Middle Ages.* By Hartmann Grisar, S.J. Vol. III. (Kegan Paul. 15s.)

The third volume of Prof. Grisar's great work preserves the same general features as the earlier volumes, to which we have already drawn favourable attention in a somewhat extended notice in this REVIEW. There is, therefore, the less need to enter into detail here. It is, however, but fair to say that in this latest volume we have the same sumptuous form, wealth of beautiful and really helpful illustration, and ripe scholarship as combined to render its predecessors so rich a treasure to the serious student of the history of ecclesiastical Rome. Very interesting, because the details are so little known, is the account given by Prof. Grisar of the founding of the Great House of Monte Cassino, an event which it is scarcely an exaggeration to regard as epoch-making. It may be added that the account given

is accompanied by some fine illustrations which do really illustrate the text. The relations of the Emperor Justinian and Pope Vigilius are among the matters discussed. It is especially interesting to note what Prof. Grisar has to say with reference to that influence so far as it affected the making of history, and also the work of the artist in so far as his work is subsidiary to that of the historian. The result was the intrusion of a large element of the apocryphal—in some cases the word mendacious would, perhaps, be not too strong—into the work of craftsman and writer alike. This credulous or untruthful spirit formed the soil whence sprang the so-called Symmachian forgeries, which are dealt with with no sparing hand, the baselessness of many traditions of the mediaeval Church being ruthlessly exposed. In this connexion the martyrologies and the *Liber Pontificalis* also come under discussion, the historical character of the latter being somewhat severely handled, while some of the results to which critical study of that famous work has led are clearly and interestingly set forth. The chapter dealing with the language of the Church—the Vulgar Latin as Prof. Grisar calls it—forms a very interesting philological study which we would not willingly have missed. Prof. Grisar writes as an historian eager to get at the truth.

*Studies in Early Church History.* By C. H. Turner, M.A.  
(Clarendon Press. 7s. 6d. net.)

Mr. Turner was assistant lecturer to Dr. Bright from 1888 to 1901, and became closely familiar with the Ante-Nicene period of Church history. He has here collected a set of articles contributed to the *Church Quarterly Review* between 1887 and 1894. He criticizes various positions taken by Harnack as to the Didache and by Dr. Hatch as to Church Organization with much knowledge and acumen. Here and there the opinions of twenty years ago have been revised, and it is interesting to watch the old battles fought over again. The article on St. Cyprian's Correspondence leads Mr. Turner to refer to his friendship at Winchester with Martin Benson, one of whose first confidences was to speak of the *magnum opus* on which his father, then Chancellor of Lincoln, had been engaged for years. There is a warm tribute to John Mason Neale, whose stories of saints and martyrs greatly influenced Mr. Turner when he was a boy of twelve or thirteen. The book will give much pleasure to students of Church history.

*Crises in the Early Church.* By John A. Faulkner. (Eaton & Mains. 75 cents net.)

Eight critical periods are discussed in this volume: the Jewish Crisis in its New Testament phase and in the Post-Apostolic Age, the Gnostic, Monarchian, Chiliastic, Arian Crises. The last chapter deals with 'The Catholic Change: or, Will Christianity remain a Spiritual Religion?' The discussion is based on a study of the sources and of modern scholars; it is brief but adequate for those who wish to know the salient features



of such a struggle, and lists of books are given in which the student may pursue his inquiries. It is an illuminating little volume, which will attract attention and be of great service to busy men who wish for a reliable textbook.

*The Arrested Reformation.* By Rev. W. Muir, M.A.  
(Morgan & Scott. 6s.)

Mr. Muir has written another good book. It deals with Roman Catholicism and the hope of winning it for the Evangel in a way that will give new hope to many. He shows why the Reformation halted so soon in its victorious career. Rome kept the great Latin nations. Mr. Muir tries to see where the Reformed Churches were responsible for this arrest. He examines the origin and principles of the Reformation, takes stock of the Reformation on the field of history, and makes it clear that if Rome is to be won she must be understood and evangelized. It is a wise and enlightened study of the whole subject which both Protestants and Roman Catholics may study with great advantage.

*Christmas : Its Ritual and Tradition, Christian and Pagan.*  
By C. A. Miles. (T. F. Unwin. 10s. 6d. net.)

This is a welcome book. It gives a picture of what Christmas is now to the peoples of Europe and what it has been in the past. Christmas Poetry—Latin, German, and Italian—is freely drawn on, and there is a good account of mediaeval English Carols and French Nœls. The chapter on 'Christmas in Liturgy and Popular Devotion' is full of good things. In Slavonic Churches at the end of Service on Christmas morning a rite called 'The Peace of God' is performed. The people kiss one another on both cheeks saying 'Christ is born!' and the kisses are returned with the reply 'Of a truth He is born.' Extended notes and bibliography add much to the value of the book for those who wish to pursue any part of the subject. The four coloured plates are very fine, and the seventeen other illustrations are of great interest. It is altogether a beautiful book.

*Tacitus : The Histories.* Translated with Introduction and Notes. By W. Hamilton Fyfe. 2 vols. (Clarendon Press. 7s. net.)

Mr. Fyfe's Introduction is a delightful preface to his translation. He shows that Tacitus had been the eyewitness of some of the most terrible scenes which he describes, and 'more than any other historian he desired to tell the truth and was not fatally biassed by prejudice.' He felt that some of the Emperors of whom he wrote had degraded Roman life, and left no room for *virtus* in the world. He is a moralist whose prime interest is character. Fyfe says 'the Latin of Tacitus would challenge and hold the attention of any audience that was not stone deaf.' His translator has no

easy task, but he makes it a pleasure to read the famous Histories. He wastes no words and is always clear and terse and forcible. On p. 7, line 13, for 'ever' read 'even.'

*Life of William Earl of Shelburne, afterwards First Marquis of Lansdowne.* By Lord Fitzmaurice. Second and Revised Edition. 2 vols. (Macmillan & Co. 24s. net.)

This life appeared in 1875-6 in three volumes and at once took high rank as a political biography. The two autobiographical fragments which form the first part of the work have been skilfully put together, and in the second edition further use is made of the more imperfect fragment. Lord Shelburne's masterly characters of Henry Fox, Lord George Sackville, Lord Temple, and Lord Ashburton are set in their places in the record, and we see Lord Mansfield through very unfriendly eyes. The autobiography is a real picture of the times, and the glimpses of Lord Chatham and the first notices of the younger Pitt are of the greatest interest. Lord Shelburne made a great reputation in the House of Lords. When he supported Chatham's address to the Crown to put a stop to hostilities in America, the younger Pitt said his speech was 'one of the most interesting and forcible that he had ever heard, or even could imagine.' The Life is one which every student of English politics will have to master. Lord Shelburne became Prime Minister in 1782, but his tenure of office was brief. Some of the more private pages of the biography, which show the Earl's domestic life and his friendships, are delightful. We only wish there had been more.

*The Wood Family of Burslem: A Brief Biography of those of its members who were sculptors, modellers, and potters.* By Frank Falkner. With an Introduction by William Burton, M.A. (Chapman & Hall. 42s. net.)

Mr. Falkner has long been an enthusiastic collector of Staffordshire figures, and this splendid volume with its fifty-four plates and many other illustrations gives the result of much loving research into a region of art which has a fascination all its own. Josiah Wedgwood's fame has somewhat obscured the work of his contemporaries and followers. Ample justice is at last done in this volume to the Woods of Burslem, a family of block-cutters, modellers, and figure-makers, whose memory is still cherished in the district where Enoch Wood was once known as 'The Father of the Potteries.' Mr. Falkner gives a brief historical sketch of Burslem from its village days to its later development and prosperity. The Wood family sprang from Ralph Wood, who was settled at Cheddleton near Leek in 1676. From him descended Aaron Wood, the block-cutter and modeller of the beautiful 'salt-glaze' pieces, and his more distinguished son Enoch, who was born in 1759 and had valuable tuition from his uncle, William Caddick, the Liverpool portrait-painter. The Ralph Woods, the elder branch of the

family, produced charming statuettes, groups, and plaques now so much sought after. John Voyez, the mysterious genius who helped Wedgwood, seems to have helped the Ralph Woods, and many plates give an excellent idea of the beauty of their figures. Their animal figures are very effective. Aaron Wood was apprenticed to Dr. Thomas Wedgwood as a potter in 1781. In later years his reputation as the chief designer or block-cutter of his time was so great that he stipulated that he should work only in a private locked room in order to keep his methods secret. His son Enoch said 'I have heard my father say he was never heard to swear, chew tobacco, take snuff, or whistle or sing in his life, and was considered the most lively, pleasant, and merriest man in the country, and was known to every one in the country.' Enoch Wood at the age of eleven showed a distinct gift as a modeller. In 1781, at the age of twenty-two, he sculptured his famous portrait bust of Wesley from life. Wesley gave him five sittings. When they were done he told Mr. Wood that he considered it the best attempt made at his likeness, but asked whether it had not rather a melancholy expression. The fact was that Wesley had generally been engaged in writing whilst Wood was at work. He now sat down again, and in a few minutes that expression was altered. Some pleasing letters from Adam Clarke to Wood and from Wood to Clarke are given, with many illustrations of the bust and the artist's notes upon it. Enoch Wood died in 1840 full of honours. This fine volume will long keep his memory green. Mr. Falkner and his publishers have laid all lovers of Staffordshire under a great debt by the style in which it is got up and illustrated.

*Coke of Norfolk and His Friends.* By A. M. W. Stirling. With 22 Illustrations from Contemporary Portraits, Prints, etc. New Edition. (Lane. 12s. 6d. net.)

This book made a great impression when it appeared four years ago. Dr. Jessopp indeed argued that Mrs. Stirling had somewhat overrated Coke's position as an agriculturist, but she gave ample evidence in an article in *The Nineteenth Century and After* to support the claim, and that article is fitly reprinted here. The biography is one of which Englishmen may well be proud. Coke was born in London in 1754. He remembered the days when what is now Berkeley Square was a famous place for snipe. Country life and amusements were the passion of his whole life. What he did for agriculture is shown in Mrs. Stirling's biography. The land around Holkham was light and naturally sterile, but that meagre sheep-walk was made most productive and bore fine corn crops. When he inherited the Holkham estate its annual rental was £2,200. Thirty years later the annual fall of timber and underwood alone yielded £2,700, and, despite moderate rents, the income was £20,000. The Duke of Bedford after travelling abroad paid Coke a tribute which he valued more than any other: 'In all Europe I found nothing like England; and in all England nothing like Holkham.' Coke's political, social, and family life make a wonderful record, and this new edition ought to find its way into every public library. Some full-page portraits and the double-page pictures of 'Wobourn Sheep-

Shearing' and 'T. W. Coke inspecting his South Down Sheep' add much to this historic record of a country gentleman who is in some respects unique.

*Sainte Chantal* (1572-1641). Par Henri Bremond. (Paris : Gabalda et cie. 2 f.)

Jeanne Frémyot, daughter of the advocate-general, afterwards President of the Parliament of Burgundy, was born at Dijon in 1572 and was married at the age of twenty-one to Christophe de Rabutin-Chantal, who was seven years older than herself. Soon after the wedding her husband told her of the ruin which threatened him, and asked her to go with him to his country estate and introduce economies which might avert disaster. Though reluctant she at last consented, and gradually built up the prosperity of the house. Her husband was killed by an accident when out shooting, and though she implored God to take her children and everything she possessed if only He would spare his life, she found herself a widow at the age of thirty with four children. She was compelled to keep her father-in-law's castle under threat that her children would be disinherited if she refused. She regularly rode three leagues before breakfast to hear morning Mass and used to return all fresh and rosy from her excursion to the duties of her exacting life. When she was thirty-two she met François de Sales, who began to control her life and even her dress and behaviour. At last she became the Foundress of the Order of the Visitandines, leaving home and children to undertake this task at the call of François de Sales. Her only boy, then in his fifteenth year, threw himself on the threshold to keep her from leaving him and his three sisters. This son died at the age of twenty-seven, fighting the English, and left one baby girl, who was to be known as Madame de Sévigné. The Baronne de Chantal was proclaimed a Saint in 1767.

*Life and Times of Calvin.* Translated from the Dutch of L. Penning. By the Rev. B. S. Berrington, B.A. With 16 full-page plates. (Kegan Paul & Co. 10s. 6d. net.)

This biography has some strange blunders, but it is very racy. It does not discuss Calvin's theology, it paints him as a student, an orator, a friend, and a leader of the Reformation. The great public disputation at Lausanne in which Calvin routed his Romanist antagonists brought him to the front as the leader appointed by Providence. In three months after his speech there one hundred and twenty priests and eighty monks embraced Protestantism. The Dutch biographer dwells on the charm of Calvin's personality, though he was quick-tempered and irritable. He was called the Pope of Geneva, but he was 'a sincere friend, who gratefully acknowledged the slightest kindness.' The story of his life is told with deep appreciation of the man and his work, and the translation seems to have caught the vivacity of the original.

*Mary Sidney, Countess of Pembroke.* By Frances Berkeley Young. (David Nutt. 7s. 6d. net.)

Many family letters given in this volume are of national interest. Sir Henry Sidney, when Lord Deputy of Ireland, wrote to Mr. Secretary Cecil: 'I have soche a familier of penury as I thinke never none endured as a prince deputie. What shoulde I in particular dilate at when I am forced to borrowe, yea almost to begge for my dynner?' In another letter he asks Lady Cecil to take care that his boy Philip 'study not to mutch for I fear he wylbe to mutch given to hys booke, and yet, I have hard of few wyse fathers dout that in thear chylthern.' His daughter's marriage to the Earl of Pembroke gave him such pleasure that he says he 'would ly a year in close pryson rather than yt shoulde breake.' Lady Pembroke's original poetry and translations that survive probably belong to the period between 1590 and 1600. She worked with her brother as a translator of the book of Psalms. Psalms lxiv-cl were rendered by her. The first verse of Psalm lxiv reads—

'Lorde, our Father's true relation,  
Often made, hath made us knowe  
How Thy power, on each occasion,  
Thou of old, for them did showe.'

Her literary work shows her 'a conscientious editor, a verse writer of average ability, and a translator of great merit.' She had much personal charm, with a certain puritanical strain of character. We do not know as much of her as we could wish, but 'now and then, her character stands out with startling clearness as that of a conscientious wife and mother, and an effective ruler of her household, as well as a good and great lady of rank, and a distinguished *femme savante*.' She was very like Sir Philip Sidney. Aubrey says she was not only of an excellent wit but extremely beautiful, with 'a pritty sharpe-ovall face' and hair of a 'reddish yellowe.' The portraits given of her in this book bear out that verdict, and the facsimile of her letter to Lord Burleigh is a very dainty piece of calligraphy. The book is a welcome addition to our knowledge of a noble Englishwoman.

*Homes and Haunts of John Ruskin.* By E. T. Cook, with illustrations by E. M. B. Warren. (George Allen & Co. 21s. net.)

Miss Warren turned for advice to Ruskin when she was a girl, and he gave her lessons, encouragement, commissions. After his death she made an artistic pilgrimage to places where he lived or which he loved. She has exhibited her pictures, and Sir E. T. Cook has done her honour by writing the letterpress of this volume. He has made no attempt to be exhaustive, and has sought to avoid repetitions from his *Life of Ruskin*, to which this is an illuminated supplement. It is a succession of delights. There are twenty-eight illustrations in colour from original drawings, and sixteen in black-and-white. We begin with Brantwood and end with the grave of Coniston. We see the birthplace, 54 Hunter Square, which is still unaltered, and visit the homes at Herne Hill and Denmark Hill and the grave



of his parents at Shirley. Then we set out for the English Lakes, for Perth and Glenfilas. Switzerland supplies some delicious haunts, and France is visited, with the cathedrals which Ruskin loved. Venice is represented by two striking illustrations in colour, then we are at Chamonix and St. Martin, at Mornex and the Salève, at Oxford, where we see one of the old panelled rooms in which Ruskin's mother lodged, and the famous road at Hinksey which he and his pupils made. Another tour in Italy, and we reach Brantwood and the last scene. The artist has put her best skill into the illustrations, and it is a growing pleasure to study them. No one would have been more genuinely pleased with them than the master himself. Sir Edward Cook tells us everything we want to know about Ruskin's visits to these haunts, and brings out of the Works which he knows so intimately passages that light up the pilgrim way and make every lover of Ruskin eager to be in his company.

*William Hone: His Life and Times.* By Frederick W. Hackwood. With 27 Illustrations. (T. F. Unwin. 10s. 6d. net.)

This is the first biography of William Hone, whose *Every-day Book*, *Table Book* and *Year Book*, and his discovery of George Cruikshank's talent have given him a lasting claim to remembrance. Mr. Hackwood has printed Hone's 'Memoirs from Childhood,' with a delightful story of the way that John Wesley won the heart of a boy who had heard him described by his father and others as 'the Old Devil.' The lad's thirst for knowledge was extraordinary. William Huntington, whose chapel his father attended, bequeathed to every heir of promise in the Christian world 'that golden phoenix in its cage called *The Pilgrim's Progress*.' The book fascinated William Hone, and when he went to the Royal Exchange, where his father put him on his shoulder to see the crowd, the boy cried out: 'Father, Vanity Fair! This is Vanity Fair!' Hone had a life of struggle as a bookseller and a Radical politician. Several new letters of Charles Lamb are given in the volume. An amusing story is told of the way that he and Lamb threw away their snuff-boxes on Hampstead Hill. They soon repented of that rash attempt at reformation. Lamb came back next morning to look for his snuff-box and Hone went for a halfpenny-worth to the first shop that was open. Late in life Hone was led back to his early faith under the preaching of Thomas Binney, and became a member of Weigh House Chapel. The book is full of facts about a bygone age. The illustrations, some of which are by Cruikshank, are of special interest.

*A History of Psychology, Ancient and Patristic.* By George Sidney Brett, M.A. (Allen & Co. 10s. 6d. net.)

Dr. Brett selects and groups his data around the study of human activities and life as seen by the psychologist and the doctor, and the growth of systematic beliefs as reflected in philosophy and religion. His subject is wider than the limits usually observed by psychology, and the consideration of Eastern theories adds to the interest of his study. He regards

these as of special value in view of the present tendency to limit the powers of the human spirit to the world of sense and observation, and endorses the view that 'men may come once more to believe that, as it were, at the back of every soul there is an opening to the divine world from which yet may come, as of old, the touch of an unseen hand.' His survey closes with St. Augustine, but he hopes to carry it on through the succeeding centuries in 'a study of the development of man's knowledge about himself and the influence of that knowledge on his conduct and his beliefs.' The character of primitive thought is skilfully brought out. We see three lines of interest unfold. Man's interest in himself produces ideas about feelings and their relation to the body; his interest in the qualities that make for success in social life produces ideas about mental powers or faculties of the understanding; and interest in the life hereafter compels man to form a clearer idea of what the soul is apart from the body. To the Greek thinker of the sixth century B.C. man appears as part of the material world. Dr. Brett says the brilliance of Augustine eclipses all the early Christian teachers, 'he stands with the greatest, with Plato and Aristotle, and in one respect is superior to them. Psychology reaches a second great climax when its expositor can say that the foundation of the soul is continuous self-consciousness, and thought is simply life reflected into itself.' This is a strong piece of work, admirable both in style and arrangement.

*Thomas Andrews, Shipbuilder.* By Shaw F. Bullock.  
(Dublin: Maunsel & Co. 1s. net.)

Sir Horace Plunkett's Introduction is a fine tribute to the noble captain of industry whose whole strength was absorbed by the great Belfast firm that built the *Titanic*. Sir Horace persuaded Mr. Bullock to write the brief biography, and quotes the tribute of a near relative: 'There is not a better boy in heaven.' He was not a studious boy, though no one was more popular with masters and school-fellows, but when apprenticed to his uncle's firm in 1889 all his powers were concentrated on his profession. He read no novels, wasted no time over newspapers, could hardly be persuaded to spend an evening in company. He loved a game of cricket, a day's hunting, or an afternoon's yachting, but he was devoted to his lifework. He gained such a grasp of the business that he became chief designer and managing director for the firm and could have done most of the work himself. His relations to the men were ideal. He could not bear indolence or carelessness, but he never overlooked faithful service. Everybody in the yards and shops trusted and loved him. The story of the *Titanic's* trial-trip and of his unsparing efforts to perfect every detail before she set out from Southampton, leads up to the tragedy of April 14. No one on board displayed more heroism that night than he. When he had examined the rent in the vessel's side and saw that her moments were numbered, he set himself to get all the passengers into the boats. He was last seen throwing deck chairs overboard to the unfortunates struggling in the water below. It is a thrilling story. To know such a man as Thomas Andrews even in this too brief biography is a lifelong inspiration.

*Wesley's Veterans*, Vol. IV. Edited by John Telford, B.A. (C. H. Kelly. 1s. net.) Half this volume is devoted to the Life of John Pawson, of whom Adam Clarke said that so scrupulous was he in word as well as action that 'he never suffered himself to tell the same story in two different ways,' and, what is still more characteristic, that God honoured him 'with an unction and baptism of the Holy Ghost, and with such a victory and triumph over sin, death, and the grave as would have been glorious even in apostolic times.' The Connexional Editor, whose notes add appreciably to the interest and value of these classical reprints, lets this veteran off too easily for his unpardonable sin in destroying many of Wesley's books and manuscripts, including a copiously annotated copy of a quarto Shakespeare. The other Lives are those of Joseph Cownley, William Hunter, Richard Rodda, Thomas Hanson, and Richard Roberts. *Livingstone, the Pathfinder*. By Basil Matthews. (Frowde. 2s. net.) This is a little life of Livingstone with which young folk will fall in love. It arrests attention by the opening scene 'Round a forest camp-fire,' and one cannot easily lay the book down. The whole story lives. Each stage of Livingstone's wanderings stands out in vivid light, and our admiration of the man and his work grows stronger to the end. It is a book that every lover of Livingstone will delight in, and the illustrations by Ernest Prater are not unworthy of the text. *A Chinese St. Francis, or The Life of Brother Mao*. By C. Campbell Brown. Illustrated. (Hodder & Stoughton. 2s. 6d. net.) This story is very beautifully told. Mao's patient search for truth, his filial piety and his devoted labours will give English readers a new conception of what Christian work in China means. Mr. Brown says that the record proves that the age of miracles is still with us and encourages our hopes for the regeneration of the heathen world. *Frances Willard: Her Life and Work*. By Ray Strachey. (Unwin. 5s. net.) Lady Henry Somerset, the literary executor of Miss Willard, has put her friend's diary and papers into the hands of Mrs. Strachey, and has written a beautiful personal 'Impression' of her much-loved colleague. She says it was Miss Willard's simplicity and single aim that gave her such a hold over human beings. 'She knew the divine in humanity, and in the very darkest, dingiest human life she recognized the aureole that no one else saw.' She had also a wonderful instinct for praising others and lifting them up to higher things. The story is somewhat familiar, but it is here told with many new touches and with real sympathy and insight. It is a life that adds dignity to womanhood, and it is told in a way that will stimulate others to make the world better before they pass out of it. *Pennell of Bannu*. By A. L. (Church Missionary Society. 6d.) Dr. Pennell's work as a medical missionary on the Afghan frontier won him the esteem and love of the fierce and fanatical tribesmen. His popularity and influence grew greater each year, and his death last March was a calamity. This little memorial is a touching tribute to an heroic life. *Miss Steer's Opals from Sand* (Morgan & Scott. 1s. 6d. net) is an account of her own life and her noble work in East London. She has a charming chapter on Miss Ellice Hopkins, and the incidents of her rescue and preventive work are of great interest. It is a book that many will want to read.

## GENERAL

*Ethics and the Family.* By W. F. Lofthouse. (Hodder & Stoughton. 7s. 6d. net.)

Mr. Lofthouse seeks to discover the ethical elements implied in the universal institution of the family. Its varying forms can be traced back, as can also the varying expressions and embodiments of ethical feeling, to that 'deep instinct in the human race which it is not too much to call spiritual.' The ethical spirit which has found expression in the family is described as the primary endowment of the human race, and careful attention is given to the leading problems, biological, economic, social, and religious, which surround the family institution of to-day. Mr. Lofthouse traces 'The family in history,' and seeks to explain its beginnings, the rise of morals, and the development of the virtues, in four chapters which draw material from the story of civilized and savage races. The family here appears as 'the mother of the virtues which make society.' The real lesson of biology is the simple ideal of fostering those qualities which make the true and compact family. The true conception of social advance is to produce a society which would give to all its members a life worth living. Mr. Lofthouse deals with these problems with wise moderation. The State must carry out its reforms in the spirit of the family. The handling of the question of divorce is careful and reasonable.

The Oxford University Press has given us the edition of the Novels of Sir Walter Scott that we have long wanted. Here we have handy volumes, clear and good type, abundant pictures that give zest to the story. The twenty-four volumes contain 900 illustrations. There is a list of characters at the beginning of each novel and a newly-prepared glossary of eight to ten pages at the end. Sir Walter's introductions and notes are given. The dark red cloth of the foolscap octavo with its quaint end papers (1s. 6d. per vol.) looks very neat, and it can be had in paste-grain leather, gilt top, gilt lettered, and also on India paper. It is published also in crown octavo volumes in cloth (2s.), in paste-grain leather, boards, and half-calf. The boon to lovers of Scott is great, and no set of stories is better worth putting in every family bookcase. Andrew Lang gives a delightful estimate of the novels in his *History of English Literature*. He says Scott 'created the historical novel; he opened the way in which no man or woman has followed him with such genius as his.' Dean Stanley once turned over the three volumes of a dreary modern novel that had been recommended to him till, in disgust, he called some one to find *Guy Mannering* and let him take the taste out of his mouth. During Lady Augusta's illness he beguiled some of the heavy hours by reading *Old Mortality* aloud until thought of his own approaching loss made him lay

the book down and burst into tears. Mr. Balfour's verdict is given in Mr. Strong's selections from his writings and speeches. 'Sir Walter Scott was not only one of the greatest men of letters who have ever lived in any country, but he was also one of the best and most lovable of men who have ever adorned any society.' Scott's works stand the test of time, and this new edition will give lifelong delight to many homes.

*Arthur James Balfour: As Philosopher and Thinker.*  
Selected and arranged by Wilfrid M. Short. With  
Portrait. (Longmans & Co. 7s. 6d. net.)

Mr. Short has been Mr. Balfour's private secretary for many years, and has made this compilation from his non-political writings, speeches, and addresses. Many of the extracts have been taken from sources where they would have been difficult of access, and in the selections from Mr. Balfour's books care has been taken to preserve an ordered sequence and continuity of thought and argument. The arrangement of subjects is alphabetical, and each extract is numbered so that the time and place of delivery or of writing may be found in the index. The philosophic sections give a fair view of Mr. Balfour's position, and his discussions of Berkeley, M. Bergson and other leaders of thought will be read with interest. We are glad also to have the tributes to Queen Victoria, Edward VII, Mr. Gladstone, the Marquis of Salisbury, and the Duke of Devonshire. The transparent honesty and simplicity of purpose which marked the Duke are forcibly shown. Mr. Balfour's speech on Novels makes three bright pages, and his tribute to Scott is very fine. His love of the older master does not blind him to the gifts of Robert Louis Stevenson as 'a man of the finest and the most delicate imagination, and a style which for grace, for suppleness, for its power of being at once turned to any purpose which the author desired, has seldom been matched—in my judgement it has hardly been equalled—by any writer, English or Scotch.' Science and sport, psychical research, music, and medicine, all are discussed by one who sees deeply, and has made speech a finely balanced means of expressing his matured judgements.

*Whitman's Print-Collector's Handbook.* Sixth Edition, revised and enlarged with additional chapters. By Malcolm C. Salaman. (G. Bell & Sons. 10s. 6d. net.)

Alfred Whitman's book has been of great service to print-collectors, but it was written twelve years ago, when old English colour-prints had only begun to excite keen competition in a narrow circle and French line-engravings had not come prominently into favour. Mr. Whitman intended to amplify his book to meet the needs of a new generation, but his long illness and his death prevented him from carrying out his plans. The publishers put the task into Mr. Salaman's hands, and he has tried to do what Mr. Whitman would have done. He has written new chapters on



'Colour-prints—English and French,' 'Line Engraving in Eighteenth-Century France,' and 'Contemporary Etching.' The chapter on 'The Money Value of Prints' has been greatly extended so as to give really serviceable guidance to collectors. The whole work is now brought up to date, though Mr. Salaman calls attention to the sudden appearance since one chapter was written, of a young self-taught etcher, James McBey, whose work seems already to warrant the collecting of his prints. The illustrations, which are reproduced with real skill and care, include mezzotints, etchings, line engravings, stipple engravings, aquatints, woodcuts, and lithographs, and the volume is so full and so exact that it may safely be described as indispensable. Every print-collector will need to consult it continually.

*Sir Gawain and the Green Knight.* By Rev. E. J. Kirtlan, B.A., B.D. (Kelly. 3s. 6d. net.)

The interest of the Arthurian legends is not easily exhausted. Mr. Kirtlan here presents us with a translation of an alliterative romance-poem of A.D. 1360, from a MS. in the British Museum. He prefixes an introduction in which he treats in interesting fashion of the Arthur and Gawain Sagas in Early English literature. Nennius of Bangor, Geoffrey of Monmouth, Wace, Walter Map, Chrestien de Troyes, and Layamon, are described successively as narrators of Arthurian legends. The story of the Green Knight as told here is by an unknown author, who has borrowed from the 'Conte del Graal' of Chrestien de Troyes. The poem consists of more than 2000 lines in a difficult West-Midland dialect of the fourteenth century. Mr. Kirtlan gives specimens of the metre, but himself translates the poem into modern English prose of a sufficiently archaic flavour, and he adds at the end of each chapter final 'tags' of rhyme which give a good idea of the effect of the original. The task here undertaken is far from an easy one, and we congratulate Mr. Kirtlan upon the marked success that he has achieved. He has kept close to the original, omitting nothing, and faithfully preserving its spirit, while he has very successfully presented a mediaeval poem in modern garb. The illustrations by Mr. Frederic Lawrence are well conceived and executed. The publishers also may be congratulated upon the whole style and 'get-up' of this dainty volume, which is here admirably presented at a very moderate price.

*Concerning Conscience: Studies in Practical Ethics.* By H. Jeffs. (J. Clarke & Co. 3s. 6d. net.)

An experienced journalist and an earnest Christian worker, qualified by wide reading and by quick powers of observation, has felt the pressure, in the conditions of modern life, of cases of conscience, and here offers in popular fashion help to the perplexed, mingled with wholesome advice to the inexperienced or heedless. Things debatable or reprehensible in the competitions of trade or in the subtle distinctions of professional life and etiquette are discussed in ample detail; the peculiarities and perils of

the feminine conscience do not escape the author; the moral problems involved in matters as far apart as card playing, bargain sales, the shortening of pastorates in Nonconformist Churches and the evasion of the duties of motherhood in married life are zealously considered. Mr. Jeffs does not subscribe to any particular school of formal ethics; he expounds no rules of casuistry; 'a man must mostly decide for himself' and that chiefly from the dictates of the heart rather than of the head. He thinks the modern churches prefer too much the study of Christian Theology to the practical consideration of Christian Ethics. Suggestive chapters are presented on 'Ethics in Evolution,' 'Buttresses of Conscience,' 'Collective Conscience,' and on the 'Culture of Conscience.' The tone of the whole discussion is admirable; the writer is at once shrewd and humane in his judgements, serious, but not impossible, in the reach of his ideals. The style is journalistic; it lacks restraint, and is too easily tolerant of such expressions as 'the heart is callused.' Mr. Jeffs's gifts are those of the popular speaker rather than of the essayist; but for many to whom this frank and wholesome discussion of living questions within the personal or social conscience will bring welcome counsel such a characterization will probably count as commendation more than as criticism.

*The Metaphysic of Mr. F. H. Bradley.* (Frowde. 1s. 6d. net.) Dr. Hastings Rashdall's critique was read before the British Academy, of which he is a Fellow. He places Mr. Bradley's work among the classics of Philosophy, but regards his discovery of a fundamental contradiction in our practical Reason as a sheer *ignis fatuus*.

*The Complete Poetical Works of Samuel Taylor Coleridge, including Poems and Versions of Poems now published for the first time.* Edited with Textual and Bibliographical Notes, by Ernest Hartley Coleridge. 2 vols. (Clarendon Press. 16s. net.)

Coleridge's grandson has given us for the first time a complete text of the poems, with an exhaustive summary of various readings derived from published and unpublished sources. A considerable number of poems, fragments, metrical experiments and first drafts of poems are here published for the first time from MSS. and Coleridge's Notebooks. The text of the poems and dramas is that of Pickering's three-volume edition of 1834, for which Coleridge altered and amended the text of 1829. Mr. E. H. Coleridge was responsible for the insertion of some passages in the edition of 1893 which were really by earlier poets. He now puts this right, and collates the text with that of earlier editions or with the MSS. of first drafts and alternative versions. 'Few poets have altered the text of their poems so often, and so often for the better, as Coleridge. His erasures and emendations are not only a lesson in the art of poetry, not only a record of poetical growth and development, but they discover and reveal the hidden springs, the thoughts and passions of the artificer.' In these neat volumes, with

their 1226 pages and the beautiful portrait by Leslie, there are six new poems of considerable length, 27 fragments or metrical experiments, and 18 first drafts or alternative versions, all now published for the first time. The work is not likely to be superseded as the classical edition.

*A Dream of Daffodils.* By H. D. Lowry (G. J. Glaisher.)  
*Beyond.* By C. A. Dawson Scott. (G. J. Glaisher.)

These two slim volumes from the same publisher contain the verses of a pair of friends, *Arcades ambo*, as their common feeling for nature's mystery and charm declares. The first has a pathetic interest in that it is the last work of a talented young litterateur, and the author, among other books, of *Wreckers and Methodists*. Brought up in a Cornish Methodist home and educated at the Wesleyan school at Taunton, he appeared to be destined for the ministry: but the real bent of his nature was for literature. He became a protégé of W. E. Henley, wrote articles and essays, attained notice as a writer of fiction, and, by *The Hundred Windows*, won a position of eminence among writers of poetry. He had a frail constitution, and, though spared the struggle for a living which many a budding literary aspirant has to undergo, he was cut off in the prime of his days. The poem which gives its title to the volume is a vision of Narcissus and Echo in an English meadow golden with daffodils, and is wrought out with subtle grace and a haunting melancholy. The sadness of a soul moving about in 'worlds not realized' runs through his verse, which, as his friend, Mr. E. A. Preston, notes in his introduction, reminds one of Heine in its perfection of form, in its simplicity, and in its sense of unattained longing.

The latter strain is also found in Mrs. Dawson Scott's *Beyond*, whose lyrics have a Swinburnian vagueness of thought touched with the sadness of finite things and the mystery of the infinite unseen beyond the veil. She sings this in her 'Ship of Souls':

Like a bride  
 Fulfilment waits us, the knowledge hid, the art  
 We could not compass;

and the potentiality of life is the note of other poems.

Both these little volumes merit the notice of the readers of minor poetry. The first is the memorial of a beautiful soul, the second holds out the promise of better things to come by its distinction of manner and imagination.

*Verses on Various Occasions.* By John Henry Cardinal Newman. (Longmans & Co. 2s. net.) This is a welcome addition to *Longmans' Pocket Library*. It includes *The Dream of Gerontius* and some Latin verses with three Prologues. The beautiful portrait made by George Richmond in 1844 forms the frontispiece, and Newman's dedication to Edward Badeley is given. There is a grace, tenderness, and a spiritual insight which makes it a real pleasure to meditate over these pages. The Oxford

edition of Browning's *The Ring and the Book* (Frowde. 1s. 6d. net) has Field Talfourd's portrait of the poet drawn at Rome and four facsimiles from that 'square old yellow book' which gave birth to the poem. Prof. Dowden's Introduction tells how it was written, and gives many particulars which add greatly to the zest with which one adventures on a poem which is twice as long as *Paradise Lost*. The edition is well printed and wonderfully cheap. The *Tennyson Poems published in 1842* (2s. 6d. net) is a very welcome addition to the *Oxford Library of Prose and Poetry*, and no lover of poetry can afford to overlook the *Poetical Works of Robert Bridges* (Frowde. 2s.). There is a mastery and beauty in his poems which has made him a classic in his own lifetime. The 'Windmill' is delicious, and so are the verses on 'The Robin.' *The Poetry of Catullus*. By D. A. Slater, M.A. (Manchester University Press. 6d. net.) Prof. Slater's study of Catullus, with its spirited renderings of some of the poems, is a strong plea for the study of the Latin classics. It is a pleasure to read such a bright lecture.

*The Home University Library* (Williams & Norgate. 1s. net) now includes sixty volumes, covering a wide circle of important subjects. Each has been put into the hands of an expert, and the treatment is a happy combination of the popular and the scientific. Mrs. Creighton's *Missions: Their Rise and Development* is full of facts, and is written by one who regards 'the missionary enterprise as the great adventure of the Christian Church.' Prof. Bacon of Yale deals with *The Making of the New Testament*. He shows how Baur's dates for the Johannine Gospel and Epistles have been forced back by no less than half a century. 'Two generations of research and controversy have greatly advanced the cause of constructive criticism.' He thinks that the beginnings of Christianity 'were not a mere enlargement of Judaism by abolition of the barriers of the Law, but a fusion of the two great streams of religious thought distinctive of the Jewish and the Hellenistic world in a higher unity.' *Ethics*, by G. E. Moore, Lecturer in Moral Science at Cambridge, is a luminous statement of the chief views which may be held upon some fundamental ethical questions.

*Snapshots in India*. By J. W. Burton. (Stock. 5s.)

This is a book by a tourist from the Southern Hemisphere who saw as much of India as it is possible to see in three months. It is a volume of 'Snapshots'—word pictures of celebrated temples and historic places, of the Himalayas as seen from Darjeeling, of the modes of travelling by rail and road and river—illustrated by many beautiful photographs. Mr. Burton is a keen observer and is master of a picturesque and vigorous style, though we could wish that some of his delineations of native character had been differently worded. The 'Snapshots' that will live longest in the memories of his readers will be the visits to the Mission Stations of India, notably the Medical Mission at Chandpur, supported by the Baptist Churches of New Zealand, the American Methodist Conference at Ulorabad, the Presbyterian Zenana Mission in a mofussil town near Lahore, and

the Wesleyan Mission in Madras. The two chapters on Ceylon are disappointing; it is somewhat remarkable that a missionary from Fiji should visit the most interesting mission field in the East and entirely ignore the splendid Christian work that has been wrought in that island during the past hundred years.

*Spiderland.* By R. A. Ellis. (Cassell & Co. 3s. 6d. net.)

This is a book that will delight boys and girls who have a taste for natural history. It describes the structure and habits of the spider, its mother-love, its snares, its foes and defences, and, even though Mr. Ellis is compelled to acknowledge that it is bloodthirsty and something of a cannibal, his chapter on 'The Spider as Philanthropist' shows that it is engaged with untiring energy throughout the summer in the slaughter of insect life. A single web has been found to ensnare three dozen mosquitoes in a few hours. Mr. Ellis's photographs and illustrations are as fascinating as his text.

*Marriage.* By H. G. Wells. (Macmillan & Co. 6s.) Marjorie Pope almost marries the wrong man, and when she finds the right one she nearly spoils his life by her extravagance and love of society. But, as she puts it later, she loves every inch and scrap of her husband and he is devoted to her. She spoils his career as a research chemist, but, after they have gained wealth and position, they forsake the world to spend a winter in Labrador, where they get close to the heart of things and come back to London with new hopes and purposes. It is all a little misty, but we leave them with a new world opening before them and they enter it heart and soul at one. Marriage has become a triumph at last. *The Dream Triumphant.* By Marguerite Curtis. (Kelly. 3s. 6d.) The chief characters in this story, which originally appeared as a serial in the *Wesleyan Magazine*, are an operatic singer, niece of a Harley Street physician, who had been in America, and a paragon of a young millionaire. At the outset the girl, returning to London, reads in an evening paper about a case of lost memory in Paris, and immediately loses her own memory, and is found in a fainting condition on the doorstep of a man who had broken off his engagement to her because of her choice of a profession. The story develops various surprises, and is told in a spirited manner. If all novels were like *Castle Hampstead*, by Rev. J. Wesley Hart (Kelly. 3s. 6d.), it would be easy to make out a case for novel-reading as a means of grace. It is as interesting as an ordinary novel, and a thousand times more edifying. Though not so exciting as Mr. Hart's historical romances *In the Iron Time*, and *The Tireless Rider*, this is sufficiently absorbing to rivet the reader's attention throughout, and it is full of well-drawn characters. It is an exceedingly beautiful story of the conversion of a Midland village (including the vicar and his much more recalcitrant wife) by the influence of a retired South African Methodist millionaire and his charming daughter. Religion enters into the story so naturally that, though pervasive, it is not obtrusive, and it is made so attractive as to be irresistible. The heroine is a paragon, but a not impossible paragon. Everybody will fall in love with her, not



in spite of her religion, but because of it. They will fall in love with her religion, for it is full of light and sweetness and the saving grace of common sense. Piety and charity go hand in hand through all the rounds of her domestic life and Christian activities. The story, which is well constructed and admirably written, should find its way into all our homes and schools and libraries. It is sure to be popular as a gift-book, and is 'just the thing' for prizes and rewards. *Uncle Reg's Schooldays* (Kelly. 1s. 6d.) is one of the freshest and liveliest stories of school life. There is not a dull sentence, and the boys are worth knowing. The addresses given by the Rev. Arthur Wilson are delightful. *Three Boys in Antarctica*. By C. Warren Payne. (Kelly. 2s. 6d.) These boys are the sole survivors of a yacht that comes into collision with an iceberg. They get on to the berg and then discover a wrecked ship with stores of food. They have a life of adventures, and prove themselves fine and resourceful fellows. Boys will delight in this exciting story. It is very cleverly illustrated. *Nature's Nursery Tales*, by S. N. Sedgwick, M.A. (Kelly. 3s. 6d.), makes us think of *The Water Babies*. Mr. Sedgwick has the art of making Nature yield up her secrets for boys and girls, and turning them into enthusiastic students of birds and insects. This is a fascinating book, with more than seventy illustrations taken direct from nature. Older readers will find it almost as absorbing as children will do. *Twinkle Twinkle Stories*. By W. H. Harding (Morgan & Scott. 2s. 6d. net.) Very clever stories for children, which teach many a happy lesson. *The Herald of Mercy Annual*. (Morgan & Scott. 1s. net.) Short stories which are well told and full of gospel truth. Just the thing for the aged and sick. *Early Days* volume for 1912. (Kelly. 1s. 6d. and 2s.) This is a very attractive monthly for children. There are brains in it, and fun, and wisdom, and many illustrations. It has a happy message for all young readers, and its 'Young author's page' and its 'Squirrel's Corner' will teach them to use their own wits. It is worthy of a place in every family. The Society for Promoting Christian Knowledge has an attractive list of books for boys and girls. To those who love the sea *Young Salts* (3s. 6d.), with adventures on an iceberg, and *The Fortunes of Harold Borlase* (2s. 6d.), a lively tale of the days of Admiral Blake, will make a special appeal. *The Island of Rushes* (2s. 6d.) tells how a widow and her children lived in a lonely island where smugglers hid their goods. It is full of excitements. *Wait and Win* (1s. 6d.) is a bracing story with a true hero in the blacksmith's boy. *The Western Scout* (2s.) shows the fascination of life in the Far West. *Marlow's Farm* (2s.) has a village heroine who chooses the right lover and cares well for the farm, despite her grandmother's fears. *Pastor Oberlin* (1s. 6d.) weaves the facts of his life and work into a pleasant tale. *The Nevilles* (1s.) is a delightful story of a vicar and his children. *The Land where Jesus Lived* (2s.) will make boys and girls familiar with the chief scenes in Palestine. The mother tells her children all about her journey there and what she saw in a delightful fashion. The book is well illustrated. *The Little One's Own Wood-Book* (2s. 6d. net) is a novel and fascinating picture-book which will be a real treasure for small children, and *The Castle of Sand* (6d.), which turns into a fortress, is an

amusing fairy tale. The Churchman's Pocket Book, Remembrancer, Calendars and Sheet Almanacs are cheap and well adapted to every need of those who use them.

*Charles Dickens and Music.* By James T. Lightwood. (Kelly. 2s. 6d. net.) Mr. Lightwood is in his element in this book. He thinks that no great writer has made more extensive use of music to illustrate character and create incident than Charles Dickens. He loved songs and singing, he even bought an accordion, though he failed as an instrumentalist. He had a tenor voice and delighted his friends by singing old-time stage songs. Everything in the novels about instruments, songs, and singers has been brought together in this unique book and it makes very bright and amusing reading. No lover of Dickens will be content till it is on his bookshelves, and he will spend many a happy hour over it.

*Marriage and the Sex-Problem.* By Dr. F. W. Foerster. Translated by Meyrick Booth, B.Sc., Ph.D. (Wells Gardner & Co. 5s. net.) Dr. Foerster is a special lecturer in Ethics and Psychology at the University of Zürich. His book is a powerful argument for Christian marriage as the ideal provision for the physical, ethical, and spiritual needs of humanity. Forty thousand copies of the German work have been sold, and it has been translated into French and Italian. It deals with a delicate subject very discreetly, and insists on the need for improved character-training in the modern school. Dr. Foerster sees that religion is the only true safeguard of morality.

*The Year Book of Missions in India, Burma, and China, 1912*, edited by the Rev. J. P. Jones, D.D. (Christian Literature Society for India. 5s. net.), deals with every side of mission work—the history, present position, various kinds of work, evangelistic, educational, literary, industrial. Statistics are given, and there is a very full Directory prepared by the Rev. J. Passmore. It is a book that deserves to be described as indispensable. *Missionary Study Principles*, by the Rev. G. T. Manley, M.A. (Church Missionary Society. 1s. 6d. net), embodies six years of experience in organizing missionary study. It deals with every side of the subject, the way to secure the interest of each member of a Study Circle and the results to be aimed at, and it makes everything so clear that it will be a boon to all leaders and members of such circles.

*A Fight for a Life.* By Frances M. Hensley (Church Missionary Society. 1s. 6d.) Mrs. Hensley spent ten years as a missionary in the Ibo Country, and gives a life-like description of heathenism in the Niger Country with its human sacrifices and its fetish priests. The story is well told, and will greatly appeal to young readers.

*England and Germany.* By Leaders of Public Opinion in both Empires. (Williams & Norgate. 1s. net.) Statesmen, editors, men of science, and business men of both nations contribute to a volume which ought to do much to promote good understanding on both sides of the Ocean. Mr. Balfour's plain and timely words ought to do much good.

*The Open Sore of Christendom*, by the Rev. W. J. Sexton, M.A. (Bennett. 2s. 6d. net), seeks to show how division among Christians arose

and the loss it entails. He sketches a scheme by which Methodism might retain its own regulations whilst becoming 'auxiliary to the Church in accordance with Wesley's plan.' It is too late and it would not work, but we are interested in Mr. Sexton's ideas, and his spirit is excellent. The Rev. H. A. Wilson, Vicar of St. Peter's, Norbiton, in his *Episcopacy and Unity* (Longman. 3s. 6d. net) makes a careful historical study of the relations between the Church of England and the non-episcopal Churches at home and abroad. He regards Episcopacy as 'the most ancient form of ecclesiastical polity and the most natural evolution of the germ contained in Holy Scripture,' but he does not claim for it exclusive divine right. It is a really catholic-spirited study of the subject. In *The Church and Non-conformity* (Arnold. 3s. 6d. net), Archdeacon Greig argues that if some true union could be made with the Wesleyans and Independents gravitation would draw in most of the smaller bodies. He deprecates any proposal to give up Episcopacy with a view to union. That, he thinks, would simply impoverish the ministry and rob it of that continuity which proves the abiding presence of Christ in His Church. Nonconformists would not allow that they make light of such continuity. Archdeacon Greig refers to Dr. Dale and Hugh Price Hughes: 'Nothing can be seen in the views of either which would indicate a doctrine that could not find a legitimate place in the wise breadth of our Prayer Book.'

*The Luggage of Life. A Fireside Philosophy.* By the Rev. F. W. Boreham. (Kelly. 3s. 6d. net.) These are Australian meditations with the breath of the bush upon them and with the insight which life in a new world gives to some thinkers. Mr. Boreham puts old truths in a new light. Such an essay as that on 'The Supremacies of Life' sets one thinking. Paul wants his parchments brought to Rome, Tyndale asks for his Hebrew Bible at Vilvorde. 'Our master passions are "in at the death."' We have greatly enjoyed this fresh and exhilarating book.

*Esau and the Beacon.* By Kenneth Weeks. (George Allen & Sons. 5s. net.) These five plays are a strange medley of wild love and passion. There is a Japanese invasion of New England, and much hard fighting. An aeroplane and a threatened duel add to the excitements. It is a queer distorted world indeed into which Mr. Weeks leads us, and we do not think many will want to linger in it.

*The Ability to Converse.* By Stanley M. Bligh. (Frowde. 2s. net.) Mr. Bligh's earlier books have won him a reputation and this will add to it. It is easier reading than *The Direction of Desire* and *The Desire for Qualities*, and many will want to know how Mr. Bligh thinks conversation may be restored to its former high estate as a means of culture. He holds that it may be carried on from seven planes, or points of view, and gives many suggestions which will be stimulating. In the chapter on 'The Spiritual Plane' Mr. Bligh refers to the 'reaction against the pessimistic scepticism which has far too long held the field in relation to questions of the spiritual life. The desire for frankness, sincerity, and open-mindedness is making itself felt.' This is emphatically a book to read and talk about.

*The Use of Money*, a reprint of Wesley's famous sermon, and *John Wesley and Social Reform*, by J. Ernest Rattenbury, are 'social tracts for the times' (Kelly. 1d.) which every Christian worker ought to study. Wesley's care for the poor and his counsels as to money show how he realized the 'Social Implications of Perfect Love,' and how anxious he was that all his people should take an active part in true social reform. *More Golden than Gold*. The Popular Report of the Bible Society is always full of good things, and this year it seems better than ever. Translations are multiplying, and some interesting facts are given as to their preparation. The colporteurs and Bible women, who serve the Society with such heroic zeal, fill a large place in the report. It is a delightful story book, and we hope it will win many new friends for the Society of which we are all so proud. *Life's many Colours*. By J. C. Wright. (Headley Bros. 2s. 6d. net.) Mr. Wright reads and thinks and knows how to handle a subject. There are thirty-two brief papers here on 'The Common Way, The Joy of Living, Religious Forces' and other topics that we want to discuss. There is always something to learn, and Mr. Wright never allows attention to flag. *The Methodist Pocket Book* (Kelly. 2s. 6d. net); *The Laymen's Pocket Book and Diary* (1s. 9d. net, and 1s. 6d. net); and *The Vest Pocket Diary*, size 3½ by 2½ (1s. 6d. net, and 1s. net), are admirable in every respect. Ministers will find ample space for entering all engagements and schedules for every circuit purpose. All the postal and other information that a busy man needs is given in a concise and clear form. The Diary is very attractive and convenient, and the Vest Diary, which weighs an ounce and a half, is sure to be sought after. Methodists will discover no Diaries to be compared with these.

*The Autobiography of a Pit Pony*. By William Finikin. (Kelly. 1s.) 'Sandy' is a Shetland pony new to the pit, and as he starts his work and hears about his duties from his companions in the stable, we get a really good idea of the privations and dangers of these brave little creatures. Mr. Finikin knows pit life and he writes with spirit and sympathy. It is a very interesting little book. *Horses in Warfare*, by Ernest Bell and H. Baillie-Weaver (Animals' Friend Society, 2d.), is a forcible plea for the more humane treatment of horses. Some painful facts as to the Boer War are given which will make a deep impression.

*Brasses*, by J. S. M. Ward, B.A., F.R.H.S. (Cambridge University Press, 1s. net), is one of the 'Cambridge Manuals of Science and Literature.' It is effectively illustrated, has a full list of brasses, and a useful bibliography. It is the best handbook to the subject that we have, and those who read it will be astonished at the light thrown on many byways of the social and ecclesiastical life of England. The practical hints for beginners are clear and adequate.

A Brief Literary Description of The John Rylands Library and its Contents, with an Illustrated Catalogue of some manuscripts and printed books (6d. net), was prepared in connexion with the recent visit of the Congregational Union to Manchester. The building in which the library is housed is one of the finest specimens of modern Gothic, and the 200,000 books and 7,000 manuscripts make it a place of pilgrimage for all lovers

of rare books. This catalogue shows with what skill and enterprise its chief custodian sets the riches of the library at the service of students and visitors.

*Fifty Doctors Against Alcohol.* (Hammond, 2s. 6d.) These addresses were delivered on July 23, 1912, in connexion with the visit of the British Medical Association to Birmingham. They have been skilfully edited so as to avoid repetition, and form a unique body of expert evidence as to temperance and health. Speakers on the subject will find the book rich in the best material for effective advocacy of the temperance cause. Two beautiful little songs (Kelly. 1s. 6d. net) should not be overlooked by those who wish to delight children. *Baby Bye* is set to music by Florence Eason, and she has written both words and music for *A Bed-Time Song*. She has been very happy in both. *Plurality of the Human Race.* By E. H. Randle, LL.D. (Nashville: Smith & Lamar. 1\$). A description of the various races of mankind which shows much research, though it is somewhat uncritical in its earlier chapters. Messrs. Morgan & Scott's Wall Calendars and Scripture Texts are beautifully printed and the verses and Bible promises are very well chosen. No Christmas gifts will be more welcomed than these. *The New Zealand Official Year-Book, 1911* (Wellington: Mackay), contains more than a thousand pages, and is packed with every kind of information as to the Dominion. It is an encyclopaedia of facts and figures prepared with conspicuous care and skill by Mr. Fraser, the Government Statistician.

*In the Brahmins' Holy Land,* by Rev. B. Robinson (London. Kelly. 1s. 6d. net), details at length an experiment in living like the natives of India and its inevitable results. The natives were bewildered, not convinced or attracted. The experiment has often been attempted. In the end conditions of climate and physical constitution must prevail. The writer then gave himself up to research into Hindu myth and philosophy, which supply a pleasing background to the narrative. *Light in the Dark Jungles,* by Rev. A. Dumbarton, F.R.G.S. (Kelly. 1s. 6d. net) is a charming account of the first steps in missions among the Nāmādaris, a clan 30,000 strong, living in small groups among the wild jungles and hills in the west of South India. They have been sunk for ages in ignorance and superstition. Giriappa, the hero of the story, himself a Nāmādari, a reforming genius, comes into contact with Christianity at Shimoga, and becomes in heart a believer, but is never baptized. Not only Brahmins and priests, but father and wife are against him. He dies in suspicious circumstances. Persecution is relentless and deadly. The writing shows great skill and beauty.

*The Life of Benjamin Waugh.* By Rosa Waugh. (T. F. Unwin. 5s. net.) Benjamin Waugh's work for children won him national honour, and this unpretentious life is a fit record of the man and his work. As a member of the first London School Board he gained an insight into the treatment of juvenile offenders which issued in his memorable book: *The Gaol Cradle: Who Rocks It?* and prepared him for the great task as Managing Director of the Society for the Prevention of Cruelty to Children, which absorbed his strength for twenty years. He thought of nothing but the children, and flamed out on some one who ventured to hint at his



'lack of tact.' 'Tact, sir, I despise it!' But he knew how to win friends for the Society, as his capture of Mr. Chamberlain and his relations with such men as Cardinal Manning and Earl Shaftesbury show. The Children's Charter which he was able to get on the Statute Book has been called 'the most revolutionary measure of Social Reform ever placed upon the Statute Book of England.' Lord Herschell did not hesitate to say that it 'would never have been passed into law but for his indomitable perseverance and energy.' His devotion to his mission was intense, and triumphed over apathy and opposition in a wonderful fashion. His daughter has told the story with taste and feeling.

*Morgann's Essay on the Dramatic Character of Sir John Falstaff.* Edited by W. A. Gill. (Frowde. 2s. 6d. net.) Maurice Morgann was born in London in 1726 and died there in 1802. He became an Under-Secretary of State for the American Department in 1766 under Lord Shelburne and proved himself far-seeing and trustworthy. Mr. Gill gives some interesting facts about him in his Introduction. The essay was written to defend Falstaff against the charge of cowardice, and it makes out a good case. It is a great delight to have such an edition of this old masterpiece.

*Thinking Black,* by D. Crawford, F.R.G.S. (Morgan & Scott. 7s. 6d. net), is the record of 'twenty-two years without a break in the long grass of Central Africa.' It brings us nearer to the natives than any other book we know. We see into their minds and understand their outlook in life, and it is so fresh and unconventional that we read on with growing interest. Babies have a hard time. 'Dentition Deaths' are one of the horrors of the interior. Mr. Crawford tells of three 'bouncing boys' who were murdered in succession by their father, because teeth appeared first in the upper gum. Such a child is regarded as a monster. Mr. Crawford adds that this father afterwards became a Christian. Some striking stories are told of conversion due to reading the Bible. This is a novel and arresting record.

*Nervation of Plants.* By Francis G. Heath. (Williams & Norgate. 3s. 6d. net.) By nervation Mr. Heath means not only the nervation that runs through the leaves but the whole cellular system of the plant, including its roots and stems. He describes this in his own clear and graphic way with the aid of 202 fine illustrations. The breathing of leaves, autumnal metamorphoses, conditions of vital force, are some of the subjects discussed. Every one who wishes to see the wonders of plant life will find much to learn from a really charming bit of nature study.

*The Sunday at Home for 1911-12* (Religious Tract Society. 7s. 6d.) makes a handsome volume with every variety of story and article. It appeals both to young and old, and its illustrations are well chosen and well produced. The biographical sketches are especially interesting, and the devotional papers will give real help to many. *The Sunday at Home* was never more attractive and pleasantly instructive.

*Radium and Radioactivity*, by A. T. Cameron, M.A., B.Sc. (S.P.C.K. 2s. 6d.), belongs to *The Romance of Science* series, small books by experts

on subjects of which we all want to know something. Radium is one of the marvels of modern science, and this very full and careful handbook is a reliable guide to the mysteries of a fascinating subject.

*Three Men on a Chinese House Boat.* By the Rev. W. Munn. (Church Missionary Society. 1s. 6d. net.) An account of a journey up the Yangtse told with much spirit and a keen sense of humour. Mr. Munn makes us almost see Chinese life with our own eyes. Boys will be amused, and will also learn much from its lively pages.

*Analecta Bollandiana* (Tomus xxxi, Fasc. 4).—The four main studies in this number are on *St. Amelberge*, '*S. Antoine le Néo-martyr*,' *Francis of Assisi and his Voyage to the East*, and the closing paragraphs relating to the translation of *St. Hugh of Lincoln*, which are not in the Brussels MS., formerly edited by one of the Bollandists. A complete copy of the MS. was recently found in the cathedral library of Novare, and the last paragraphs are here given. It is impossible to speak too highly of the learning and devotion shown by the editors of this quarterly publication.

*Some Moral Reasons for Belief in the Godhood of Christ*, by George P. Mains (New York: Eaton & Mains, 35c. net), shows that the creation of such a character is unthinkable. A valuable summary of a great argument. *The Synoptic Problem* (Eaton & Mains, 35c. net), by Dr. Hayes, is a view of the main conclusions reached by scholars. It is useful and judicious. *The Christian View of the Old Testament* (Eaton & Mains, 1\$). Prof. Eisleben thinks it impossible to establish a detailed harmony between the first chapters of Genesis and the established facts of science. The harmony lies in the salient features. A frank and helpful book. *Biblical Criticism and Preaching.* By George Eliot. (Eaton & Mains, 35c. net.) This timely little book shows how ministers may avail themselves of the results of modern scholarship and arouse 'a religious response which will be the real remedy for the peril and shock caused by radical criticism.'

*The Autographs of St. Paul*, by Prof. Buell of Boston University (Eaton & Mains. 35c. net), is very fresh and interesting. Every student will prize it, and every reader of the Epistles will gain light and help from the discussion of the Pauline Epistles. *The True Religion.* By H. P. Denison, B.A. (Stock, 5s. net.) A thoughtful attempt to show the real continuity of Bible history and a study of some present difficulties due to 'High Church Philistinism' and 'Protestant Denominationalism.'

*Buddhist Ideals.* By K. J. Saunders. (Christian Literature Society for India. 1s. 6d.) Mr. Saunders has attempted to approach Buddhism and Christianity from the psychological point of view, and has drawn his material from the purer Buddhism of Burma and Ceylon. He shows the contrast between 'the happy life, as depicted by the Buddha and the Christ,' and takes Asoka and St. Paul to represent 'the ideal Buddhist and the ideal Christian.' Every statement is supported by reference to the Buddhist Scriptures; and the appendix, 'Does the New Testament borrow from Buddhist writings,' will be really helpful to students. His conclusion is that the connexion between Buddhism and Christianity 'is not one which came through human channels.'

## Periodical Literature

### BRITISH

**The Quarterly Review.**—The October number has a timely paper on the Panama Canal, geographical and commercial rather than political; a useful paper by the Rev. F. R. Tennant, on *The Isolation of Theology*, dealing with the present tendency to divorce theology from metaphysics, and to ground religious belief exclusively upon individual feeling or the judgements of the practical reason, and consequently to dissolve its relations with the historical and natural sciences, except psychology; and a study of *The Poetry of Browning*, by Mr. Percy Lubbock, who says that 'no poetry of the nineteenth century has had more continuous power over new generations, and certainly none which appeals to nearly so great a diversity of spirit.'

The October *Edinburgh* has a most interesting article by Mr. Sidney Low based on Mr. Balfour's recent collection of writings and speeches, in the course of which he alludes with pride to the close association during the past three centuries in England of scholarship with statesmanship, and, before he reaches *Mr. Balfour in the Study*—the immediate subject of his article—he lovingly enumerates the brilliant succession of literary luminaries in our political history from Lord Bacon to Lord Morley. 'Of our Prime Ministers during the past hundred years,' he says, 'one wrote brilliant satirical verse; another translated Homer; another was the author of the best political novels in the English language; another amused his leisure with classical scholarship and theological controversy; another occupied himself with serious scientific research; another has added to our libraries some charming historical and biographical studies.' This is not bad for a nation of shopkeepers, and Mr. Low attempts to account for the phenomenon. Speaking of Mr. Balfour, he says: 'The latest of our literary Premiers is certainly not the least accomplished of the line. His studies have been somewhat more serious than those of Lord Rosebery, and in reality more fruitful than those of Mr. Gladstone, though their importance has never been adequately recognized by his own generation. . . . If the superior attractions of a great public career had not exerted their claim upon his energies, he might well have found his place among those whose metaphysical speculations have exercised a permanent influence upon the best thoughts of the world.' There is also an instructive and amusing paper on *Secret Remedies*, based upon the recent reports exposing quackery issued by the British Medical Association; and a comprehensive survey of *Current Literature*, by Mr. Walter de la Mare,

who attempts to separate the essential from the adventitious and ephemeral in modern English, French, and Scandinavian prose and poetry.

The *Dublin Review* for October does not present any very striking features, even though it does contain a serious article by Mr. G. K. Chesterton on *Conservatism*, with special reference to Lord Hugh Cecil's 'most interesting and thoughtful' little book in the Home University Library. There is also a characteristic paper by Mr. H. Belloc, on *The Entry into the Dark Ages*, based upon the first volume of the Cambridge Mediaeval History. The editor deals with *Reduced Christianity* as it is presented in *The Gospel and Human Needs*, by Dr. Figgis, and *The Case of Richard Meynell*, by Mrs. Humphry Ward. 'Most of what Dr. Figgis would retain as the "hypothesis of faith,"' he says, 'is carted away by Meynell as discredited by bad criticism and bad philosophy'; and both, he adds, are based on presumptions which he disputes. Throughout the article, Christianity apart from its historical truth is examined and found wanting.

In the November *Contemporary* there is a finely-enthusiastic but rather superficial paper on *Brotherhoods* by Mr. P. W. Wilson, a well-known journalist and ex-M.P., who is in full sympathy with the movement, but who loses sight of some important features in the ordinary life and work of the churches. 'Year-book statistics,' he says, 'take no account of Brotherhoods. According to these figures, the Churches are stagnant as to numbers, despite an increase of population amounting in Great Britain to three millions in ten years. . . . Yet the nation, so far from drifting into vice and irreverence, is more sober and self-restrained than before. The drink bill has dwindled. Rationalism as preached by Bradlaugh is reduced to a minor cult. During the coal strike millions were suffering acute privations, yet not a shot had to be fired. It may be the result of education, but a contributory cause of this social stability is unquestionably the unrecognized influence of the Brotherhood.' Towards the end Mr. Wilson retells the following significant story: 'At Whitsuntide, 1910, a British Brotherhood Deputation visited Lille, accompanied by Mr. Keir Hardie. In a great hall, 2,000 French workmen—materialist, agnostic, and atheist—heard from Mr. Hardie an address which they regarded as absolutely sensational. He declared that the impetus which directed him to his life's work, and the inspiration which had carried him on in it had been derived more from the teachings of Christ than from any other source. An extraordinary scene followed. The audience sang "L'Internationale," and afterwards the British delegates responded with "All hail the power of Jesu's Name"; and the French socialists encored it.'

The *Fortnightly* for October, in an article on *Thackeray's Punch Table Talk*, the materials for which have been gathered by Mr. E. V. Lucas from the diaries of Henry Silver, gives the reason for Thackeray's veto upon a biography of himself. It arose from the distasteful impression made upon him by the biography of 'Christopher North.' It also contains many characteristic touches of personality. For instance, Thackeray denies

that it is natural for rival writers to be enemies. He calls Tennyson 'the greatest man of the age : has thrown the quoit farthest.' Shirley Brooks thereupon remarked that *Vanity Fair* ranked higher than anything of Tennyson's, and asked, 'Would you change your reputation for his?' 'Yes,' said Thackeray; but he was not believed. On another occasion, he said that he wrote when he sat down to write; that as soon as he got his nose to the desk his ideas came. In the November number Mr. Herbert Vivian has a timely article on *Montenegro*; Mr. Israel Zangwill writes with insight and with caution on *The Awkward Age of the Woman's Movement*; and Mr. S. M. Ellis contributes some interesting reminiscences of *George Meredith's Childhood*.

**Hibbert Journal** (October).—This journal well maintains its high standard of ability and interest. The editor leads off with a timely plea on 'Democracy and Discipline.' He urges that more demands are continually being made by civil authority, and that the discipline of the democracy is not equal to the strain. More discipline is certainly needed, but the question arises whether the claims of authority in the direction of centralized government are not growing excessive. The Hon. Bertrand Russell, in describing the 'Essence of Religion,' refines it into an abstraction which dispenses with the name God as superfluous. 'The essence of religion lies in the subordination of the finite part of our life to the infinite.' Man is indeed the measure of all things when he becomes his own deity. Prof. Lobstein pays a generous tribute to the life and work of Father Tyrrell, forbearing to point out the weakness of Tyrrell's 'Catholicism,' while admitting the soundness of some of his criticisms of the Protestant position. The article of a native Fijian contributed by Mr. A. M. Hocart, ascribing the decline of his race to the abandoning of 'native deities who are God's deputies in earthly matters' is curious, as showing at least one Fijian view of Christianity. Prof. Strong writes an interesting paper on *Quintilian : a study in Ancient and Modern Methods of Education*, and *The Future of Judaism in England*, by M. J. Landa, is the most instructive paper we have seen on the present crisis in Judaism caused by the election of a new Chief Rabbi.

**Journal of Theological Studies** (October).—Rev. O. C. Quick in *Mysticism : its Meaning and Danger*, replies to Father Kelly's criticism of a former article on this subject, and points out that Mysticism, 'while it had been and might still be the invaluable handmaid of Christianity, was also capable of becoming its most evil mistress.' The difficulty lies in the claim of Mysticism to the position of chief authority, or at least to one which in a historic religion cannot be conceded to it. Amongst the reviews in this number there are some of special interest, e.g. Eucken's *Truth of Religion*, by C. J. Webb, Sorley's *Moral Life and Moral Worth*, by J. H. Muirhead, and La Touche's *Person of Christ in Modern Thought*, by J. K. Mozley.

**The Expositor** (October and November).—The leading articles in these two numbers respectively are *Luke's Narrative of the Birth of Christ*, by



Sir W. Ramsay; and *Religious Controversy in the Old Testament*, by Prof. Bennett. Both deserve careful attention. In the former Sir W. Ramsay modifies and adds to the evidence he formerly adduced concerning the Enrolment under Quirinius: in the latter Dr. Bennett discusses the meaning of the familiar phrases that such and such kings 'did that which was evil,' or 'that which was right' in the sight of the Lord. Everything depends on the point of view. What, he asks, was the point of view of the writers, and how far may their judgement be described as final? Dr. Kennedy's articles on St. Paul and the Mystery Religions are continued. They are full of interest, though the subject is one that hardly admits of such piecemeal discussion. Prof. Oman's articles on *Personality and Grace*, on the other hand, lose very little by being published separately. Each is interesting and suggestive. Other articles are *The History of Northern Israel*, by Canon Foakes Jackson; *Spitta on John xxi*, by Rev. R. H. Strachan, and a note on the date of Herod's marriage in its relation to Gospel chronology, by Prof. Kirsopp Lake.

**The Expository Times** (October and November).—The interest of this periodical never flags, though it does not contain long articles of outstanding importance. The editor's notes, the able reviews, the contributions and comments, the *Great Text Commentary* and Dr. Kelman's *Pilgrim's Progress*, provide constant variety and are full of interest. In addition we find in these two numbers articles by Sir W. Ramsay entitled *What were the Churches of Galatia?* in which he seeks further to strengthen his South Galatian theory; *Positive Theological Research in Germany* (continued), by Dr. Paul Feine; articles on Biblical Archaeology by Prof. Sayce, and an excellent sermon of its kind on *The Judging or Critical Temper*, by Prof. Souter, now of Aberdeen.

**The Church Quarterly** (October).—The Rev. J. S. Johnson writes on *Dr. Du Bose and the University of the South* at Sewanee in the mountains of Tennessee. It has only a couple of hundred students, but it has a wealth of passionate loyalty and self-sacrifice at its disposal. Dr. Du Bose has been working there thirty-seven years and has made himself a true friend and comrade to the rawest undergraduate. 'The aims of the College are rather those of English culture than of American utilitarianism.'

**The Moslem World** (October).—Prof. A. Le Chatelier thinks that the real meaning of what is called Panislamism is a reaction against disappointing Christian civilization. After many grievous lessons the Moslem world has turned back upon itself. The élite of Islam regard Christian doctors and hospitals as the embodiment of philanthropic zeal. If Protestant missions were known to be 'friends and helpers sympathetic to liberal thought' the eyes of civilized Islam would be turned to missions as the oppressed in the Balkan countries turned to Gladstone, the public adversary of their oppressors.

**International Review of Missions** (October).—Prof. Crawford points out that both Christianity and Islam set a supreme value on faith in God

and are both beset by scepticism and materialism; the modern awakening to social aspirations and reform affects both systems. Contact with Islam will teach Christian leaders to use a simpler and less confusing spiritual terminology and bring home the conviction that 'the rapid extension of the Kingdom among new sections of our race depends upon the degree of moral co-operation that can be attained between Christian leaders and earnest men in other religions.' Count Okuma pleads that 'Christianity must strive to adapt itself to the actual present needs of Japan, must keep pace with the nation's growth, and must help to guide her in this time of stress and transition.'

**Holborn Review** (October).—It happens that this year both the Fernley and the Hartley Lecturers have chosen the subject of preaching and both are named Jackson. The two volumes, written respectively by Rev. G. Jackson, B.A., of Toronto, and Rev. J. Dodd Jackson, Primitive Methodist minister, are reviewed together by H. J. Pickett. He considers that last year's Hartley Lecture 'is and will remain, a classic.' *Religion and Value*, by E. J. Price, is apparently the first of a series of papers on Höffding's theory of religion. Rev. W. F. Howard, B.D., in writing on W. Robertson Smith, rightly emphasizes the great critic's personal faith in the central truths of evangelical religion. The article on Robert Browning, by H. W. Clark, describes him as 'the poet of ultimate life' and shows how 'even in dealing with any particular mood, Browning transcends it.' Other articles are on *General Booth, Methodist*, by J. Dodd Jackson, and on *Mazzini*, by R. W. G. Hunter.

### AMERICAN

**American Journal of Theology** (October).—The subject of *Authority in Present-Day Religious Teaching* is unquestionably important. It is ably and impartially handled here by Prof. Beckwith of Chicago. He points out how the historical spirit has affected the authority of the Bible and the force of 'proof-texts'; that the authority of the Bible is now concentrated in Jesus Christ; that the authority of revelation is now derived less from its mysterious and more from its intelligible aspect, and that 'experience is recovering the place in the field of authority which it formerly held in the New Testament and in Augustine.' Other aspects of the subject are alluded to, including the influence of pragmatism and modernism, and the writer believes that in all these changes one becomes aware of 'the subtle operation of a mighty force which can be nothing else than the Spirit of God.' The whole article deserves more than an ephemeral existence. T. D. Bacon in his paper, *Practical Aspects of the Doctrine of the Trinity*, suggests that a reconciliation between modern Unitarians and Trinitarians is not impossible, but the definitions of 'liberal orthodoxy' that he quotes give up some of the chief points at issue. Prof. E. Burton of Chicago contributes a monograph on *The Office of Apostle in the Early Church*, which deserves careful study, though the present writer for one is not

prepared to accept all his conclusions. The articles on *Systematic Theology and Ministerial Efficiency*, and *The Trend in the Modern Interpretation of Early Church History*, are both by Professors in the University of Chicago, both evince the kind of knowledge which only practical experience can give, and both deserve the attention especially of teachers of Church History and Systematic Theology to-day.

**Harvard Theological Review.**—In memory of William James, Prof. Ernest Troeltsch contributes to the October number an able article on *Empiricism and Platonism in the Philosophy of Religion*. The contrast between James's ideas and the European, essentially Platonic, philosophy of religion is made manifest, and an attempt is made to estimate their positive value. Troeltsch holds that if the fundamental principle of the Platonic system of thought is accepted, 'nothing remains but to sever religious psychology from the pragmatist presuppositions as to the theory of knowledge and metaphysics and to adopt into Platonism the element of truth which pragmatism holds.' James is said to solve the problem of 'a mixed universe' by 'a radical cutting of the knot'; the conclusion to which his reasonings consistently lead is 'agnostic positivism.' His merit is that he has set before philosophy 'the task of giving serious heed to realities,' but 'in so far as from his point of view he does justice to religious experience, he also is constrained to interfuse Platonic elements in his general view.' The extensive literature of which *The Christ Myth*, by Arthur Drews, is the centre is subjected to searching criticism by Prof. Warfield of Princeton in an article entitled *Christless Christianity*. Dr. Warfield has an accurate knowledge of the various radical and destructive as well as liberal and partially constructive views. The criticisms of the radical theories by the liberals he regards as 'apt, though not quite adequate.' His own position is quite clear and is happily expressed: 'those who are advising us that Christianity can get along very well without Christ are very much like men sitting by a brookside and reasoning that since we have the brook we do not need the spring from which it flows, and may readily admit the doubt whether there is a spring.'

**Methodist Review** (New York) (September and October).—The first article by Prof. Winchester on Robert Browning represents him as possibly not the greatest English poet of his generation and certainly not its greatest artist in verse, but as 'a genius of mass and power' and most of all as the poet who best expressed 'the robust, unconquerable force of faith and hope that underlay all the shifty doubt of his restless age, the spiritual hero and victor of the mid-nineteenth century.' Prof. Faulkner, in *The First Attempt to Restore Primitive Christianity*, whilst sympathizing with Montanist aims, is probably too favourable to Montanism as it actually was. Prof. Buck in *The American Barbarian* discusses the popularity of Jack London as a writer. Other articles are *An Evangelistic Ministry*, by E. P. Johnson; *A Modern Pastor's Work*, by C. O. Judkins; *Charles Lamb, Hero*, by Charlotte F. Wilder; and *Leo Tolstoy, Reformer*, by I. I. Hecker.

**The Methodist Review** (Nashville) (October) opens with an article by Dr. Forsyth of Hackney College on *Faith and Mind*. In discussing the intellectualism of religion, Dr. Forsyth pleads for 'a new solidarity of generous belief'; he is himself doing much to promote it. Miss Addams, in dwelling on *The Church and the Social Evil*, writes most impressively on a painful subject, though whether it is the business of the Church to 'challenge all applicants for marriage and to work out through modern eugenics the admonitions of the Hebrew teachers,' is open to question. Mrs. Mary Helm deals with *The Problem of Domestic Service*, which is a pressing one on both sides of the Atlantic. Her counsels on home management are most practical. One of the most important articles in the number is by the editor, Dr. Gross Alexander, on *The English Bible and the Anglo-Saxon People*, being an address delivered at the Tercentenary of the version of 1611. It well deserved reprinting. A symposium on the preparation of sermons contains contributions by Dr. W. L. Watkinson, Dr. Davison, Dr. Parkes Cadman and other well-known preachers on both sides of the Atlantic.

**The Review and Expositor** (Louisville) (October).—The first and chief article is by Dr. Orr of Glasgow on *Individual Piety in the Old Testament*. Dr. Vedder writes on the First Epistle of John, Dr. M'Glothlin on *Primitive Christian Institutions*, Prof. Farmer on *The Kingdom of God*, and Prof. Witton Davies contributes *Some Notes on Hebrew Matters Literary and Otherwise*.

### FOREIGN

The October number of the *Revue des Sciences Philosophiques et Theologiques* contains a splendid index of its year's contents, and three most elaborate 'Bulletins,' the first surveying the recent literature in Europe and America of the history of philosophy; the second deals with apologetics in a similarly extensive and exhaustive fashion; and the third is devoted to the current literature of speculative theology. The main articles treat of *The Methods of Definition* according to Aristotle, *The Scientific Character of Ethics* (with special reference to the writings of Renouvier, Durkheim, and Lévy-Brühl), and *Tradition*. This last is an exceedingly clear and powerful statement of the Catholic doctrine on this fundamental point in current Christian controversy. There is also an extended 'Note' on *Le moral et le normal*, by Mgr. S. Deploige, of Louvain, dealing chiefly with the theories of MM. Tarde and Durkheim.

In the *Revue des Deux Mondes* for Nov. 1 there is an appreciative article by M. Victor Giraud on M. F. Brunetière's forthcoming posthumous book on Bossuet, a book on which he had been engaged at intervals for five-and-twenty years. Brunetière worshipped Bossuet as an orator and as a writer, though perhaps he was more deeply influenced by Pascal when he was converted to the Catholic faith, and his reviewer speaks

most highly of the substance of his book. In form it suffers somewhat from lack of his meticulous final revision; but, says M. Giraud, there is one chapter, that on Bossuet's philosophy, that is worth many a separate volume. For concentrated vigour of thought, for simplicity of arrangement, and elegance and beauty of style and diction, it is, he thinks, equal to the author's work when at its best.

**Theologische Rundschau.**—The October number contains a comprehensive article of twenty-six pages by Dr. Adolf Deissmann on *The Language of the Greek Bible*. It is remarkable for its facile and masterly treatment of every branch of the subject and for the range of literature surveyed, including works by English, American, German, French, Italian, Dutch and Swedish writers. The last, albeit lengthy, is said to be incomplete, but it is sufficiently extensive to justify the statement that in recent years there has been a rapid growth in the production of international literature and a simplification of problems as the result of interchange of opinions. A great deal of excellent work has been done on the raw material furnished by papyri texts and other inscriptions; this is bearing fruit in the progress made in Biblical philology, and especially in the preparations which are being made for the production of new grammars and lexicons. Tendencies to revert to older views are noted; searching criticism is welcomed as necessary; the general conclusion reached is that already there has been reaped 'an abundant and gratifying harvest from a field which for decades has been allowed to lie as good as fallow.' Dr. Deissmann pays a hearty tribute to Dr. J. H. Moulton for the invaluable services he has rendered to students of New Testament Greek. Dr. Zahn's Commentaries receive a well-merited eulogy for the extensive use which is made of the lexical material derived from non-literary texts of the *koiné*. Honourable mention, in this respect, is also made of the commentaries by Dr. George Milligan, Dr. Willoughby C. Allen, and of the volumes by Von Dobschütz and Johannes Weiss in the new 'Meyer' series. A work by an Italian Modernist, Buonaiuti, is highly commended for its appreciation of the results of German and British research. The official censor affixed his *nihil obstat* to the work which, therefore, appeared with the authoritative *imprimatur*. It has, however, since been placed upon the 'Index,' which, as Dr. Deissmann naively says, is 'painful for the author,' but 'painful also for the censor and for the authorities,' because prohibition has proved 'advantageous to an attractive book.'

In reviewing recent works on the Septuagint Dr. Deissmann raises again the question as to whether the resemblances between 'new Greek' and Biblical Greek are or are not due to the influence of the Bible upon the living language. His own judgement is that 'normally the Biblical language drew from colloquial Greek; but this does not exclude the possibility of an occasional reversal of the order of procedure,' that is to say, now and then everyday Greek may be traced to Biblical Greek as its source.

Dr. Deissmann's picturesque style imparts a fascination even to the details of his criticisms. It is possible, he thinks, that some of the results of recent research may be unwelcome to 'representatives of good Greek.'



and may even 'make their hair to stand on end'; his reply is: 'No matter, we have just to learn that the blackthorn bush is older than the yew-tree hedge.' Disappointment is expressed with Preuschen's new *Dictionary*, because it ignores the new material and sometimes makes a misleading use of the LXX. Julius Kögel is praised for his admirable revision of Cremer's work in the tenth edition of the well-known *Biblico-Theological Lexicon*. It is pleasant to read that Grimm-Thayer is still indispensable, and that Dr. Deissmann has written the preface to a German translation of Trench's *Synonyms*, 'an old but by no means antiquated book.'

**Religion and Geisteskultur.**—Dr. Adolf Mayer of Heidelberg raises, in the October number, the question, *A New Gospel?* The demand for such a Gospel is made not only by liberal Protestants, but also by anti-Christian Monists who hold Sunday services in imitation of the Churches, although 'they lack any solid nucleus of truth around which their ethical teaching can crystallize.' What the modern mind requires is a Gospel firmly based on foundations which scientific criticism cannot undermine, and comprehensive enough to include the treasures which the Christian Church has preserved. The new Gospel must not depreciate human personality and human merit, as Dr. Mayer holds that the older theologies have done. His dislike of dogma is manifest, and in denouncing the extreme of intellectualism he does not always avoid the peril of under-estimating Christian doctrine, without which the new Gospel would lack the warrant to proclaim the principle which is said to be its essence, namely universal love. The argument is that modernists will cease to despise the Church when greater prominence is given to practical activities and there is less insistence on doctrinal niceties. In this connexion there is an instructive comparison of German and English Christianity. Kingsley is selected as an ideal exponent of the new Gospel. 'His education was not one-sided, it included not only dogmatic theology and sacred history, but also general history, sociology, and science.' The English who are distinguished for practicality are said to be more willing to learn from Germans than Germans are willing to learn from them. 'Our fault is over-valuing of intellect and learning in comparison with character and practical work.' One-sided intellectualism does not qualify any nation to hold a leading position. 'No nation can live without religion and without a strong Church which cannot but be the social embodiment of religion.' In a thoughtful article on *Problems of the Psychology of Religion*, Dr. Otto Conrad expresses his agreement with Wobbermin, who maintains that it is 'incorrect and one-sided' to eliminate the question of truth from the psychology of religion. It may, however, be well to distinguish between the psychology of religion as an empirical science and as a theological science. They would be related to each other as is the science of religion to theology. The psychology of religion as a theological science would investigate the truth of the Christian religion and would thereby render service both to apologetic and dogmatic theology.